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Contents.

ORIGINAL PAPERS.

A CHAPTER IN ADVANCE FROM MELVILLE'S MARDI.
VALLOMBROSA, BY THE LATE THOMAS COLE.
THE MERCERSBURG SCHOOL OF THEOLOGY AND PHILOSOPHY, by Taylor Lewis.
REVOLUTIONARY ANNALS.
MONTAGUE'S DEAD SEA EXPEDITION.
NEW GOLD MINES.
BOOKS NOTICED.—Schlegel's *Æsthetic Works*—Baptist Noel's Church and State—Law of Causation—Religious Autobiography, &c.
POETRY.—The Building and Birds—Hens Susanna, by Carl Benson—May Andra, from the Danish, by Borrow.
THE AUTHOR LIBRARY.—Works on Antiquities and the Fine Arts—Websterian in Reply to Q.—The American Ethnological Society
AN HOUR WITH ATHENEUS (from the Gentleman's Mag.)
THE FINE ARTS.—American Art-Union.
WHAT IS TALKED ABOUT.—Copyright Question—Dr. Cogswell's Return—The Trade Sales—Mr. Macready's Speech—Mr. Macaulay's Letter—Caleb Quotem Professorships—Memory of a Mexican Lady—Rose Telbin—The Academician Etty—New Journal of Design, &c.
PUBLISHERS' CIRCULAR.—Books recently published in England, &c.

Original Papers.

MELVILLE'S NEW BOOK—MARDI.

THE new work by HERMAN MELVILLE, in the succession of "Typee" and "Omoo," though of quite an independent character, will be immediately issued, being published simultaneously by Messrs. Harper in this city, and Bentley in London. It is entitled "Mardi: and a Voyage Thither." From a perusal of a part of the proof sheets, it is evident to us that so far from any flagging from the interest of his previous works, "Mardi" is, as might have been anticipated, an onward development, with new traits, of all the fine literary qualities of those productions. The invention is bolder, the humor as strong, sometimes more subtle, while the felicitous descriptive power at once tells the story, and insinuates a thousand compliments to the reader's understanding, by putting him in communication with so much beyond,—in brief, a right enjoyable brace of volumes. Fairly divided in choice between a dozen chapters before us, we select one from the heart of the book:

TAJI SITS DOWN TO DINNER WITH FIVE-AND-TWENTY KINGS, AND A ROYAL TIME THEY HAVE.

It was afternoon when we emerged from the defile. And informed that our host was receiving his guests in the House of the Afternoon, thither we directed our steps.

Soft in our face, blew the blessed breezes of Omi, stirring the leaves overhead; while, here and there, through the trees, showed the idol-bearers of the royal retreat, hand in hand, linked with festoons of flowers. Still beyond, on a level, sparkled the nodding crowns of the kings, like the constellation Corona-Borealis, the horizon just gained.

Close by his noon-tide friend, the cascade at the mouth of the grotto, reposed on his crimson mat, Donjalolo:—arrayed in a vestment of the finest white tappa of Mardi, figured all over with bright yellow lizards, so curiously stained in the gauze, that he seemed overrun, as with golden mice.

Marjora's girdle girdled his loins, tasselled with the congregated teeth of his sires. A jewelled turban-tiara, milk-white, surmounted

VOL. IV. NO. 14.

his brow, over which waved a copse of Pinta-do plumes.

But what sways in his hand? A sceptre, similar to those likenesses of sceptres, imbedded among the corals at his feet. A polished thigh-bone; by Braid-Beard declared once Teei's the Murdered. For to emphasize his intention utterly to rule, Marjora himself had selected this emblem of dominion over mankind.

But even this last despite done to dead Teei had once been transcended. In the usurper's time, prevailed the belief, that the saliva of kings must never touch ground; and Mohi's Chronicles made mention, that during the lifetime of Marjora, Teei's skull had been devoted to the basest of purposes: Marjora's, the hate no turf could bury.

Yet, traditions like these ever seem dubious. There be many who deny the hump, moral and physical, of Gloster Richard.

Still advancing unperceived, in social hilarity we desecrated their Highnesses, chatting together like the most plebeian of mortals; full as merry as the monks of old. But marking our approach, all changed. A pair of potentates, who had been playfully trifling, hurriedly adjusted their diadems, threw themselves into attitudes, looking stately as statues. Phidias turned not out his Jupiter so soon.

In various-dyed robes the five-and-twenty kings were arrayed; and various their features, as the rows of lips, eyes, and ears in John Caspar Lavater's physiognomical charts. Nevertheless, to a king, all their noses were aquiline.

There were long fox-tail beards of silver grey, and enamelled chins, like those of girls; bald pates and Merovingian locks; smooth brows and wrinkles: forms erect and stooping; an eye that squinted; one king was deaf; by his side, another that was halt; and not far off, a dotard. They were old and young, tall and short, handsome and ugly, fat and lean, cunning and simple.

With animated courtesy our host received us; assigning a neighboring bower for Babbanja and the rest; and among so many right-royal, demi-divine guests, how could the demi-gods Media and Taji be otherwise than at home?

The unwonted sprightliness of Donjalolo surprised us. But he was in one of those relapses of desperate gaiety invariably following his failure in efforts to amend his life. And the bootless issue of his late mission to outer Mardi had thrown him into a mood for revelry. Nor had he lately shunned a wild wine, called Morando.

A slave now appearing with a bowl of this beverage, it circulated freely.

Not to gainsay the truth, we fancied the Morando much. A nutty, pungent flavor it had; like some kinds of arrack distilled in the Philippine isles. And a marvellous effect did it have, in dissolving the crystallization of the brain; leaving nothing but precious little drops of good humor, beading round the bowl of the cranium.

Meanwhile, garlanded boys, climbing the limbs of the idol-pillars, and stirring their feet in their most holy mouths, suspended hangings of crimson tappa all round the hall; so

that sweeping the pavement they rustled in the breeze from the grot.

Presently, stalwart slaves advanced; bearing a mighty basin of a porphyry hue, deep-hollowed out of a tree. Outside, were innumerable grotesque conceits; conspicuous among which, for a border, was an endless string of the royal lizards circumnavigating the basin in inverted chase of their tails.

Peculiar to the groves of Willamilla, the yellow lizard formed part of the arms of Juam. And when Donjalolo's messengers went abroad, they carried its effigy, as the emblem of their royal master; themselves being known as the Gentlemen of the Golden Lizard.

The porphyry-hued basin planted full in our midst, the attendants forthwith filled the same with the living waters from the cascade; a proceeding, for which some of the company were at a loss to account, unless his highness, our host, with all the coolness of royalty, purposed cooling himself still further, by taking a bath in presence of his guests. A conjecture, most premature; for directly, the basin being filled to within a few inches of the lizards, the attendants fell to launching therein divers goodly sized trenchers, all laden with choice viands:—wild boar meat; humps of gram-puses; embrowned bread-fruit, roasted in odoriferous fires of sandal wood, but suffered to cool; gold-fish, dressed with the fragrant juices of berries; citron sauce; rolls of the baked paste of yams; juicy bananas, steeped in a saccharine oil; marmalade of plantains; jellies of guava; confections of the treacle of palm sap; and many other dainties; besides numerous stained calabashes of Morando, and other beverages, fixed in carved floats to make them buoyant.

The guests assigned seats, by the woven handles attached to his purple mat, the prince, our host, was now gently moved by his servants to the head of the porphyry-hued basin. Where, flanked by lofty crowned heads, white-tiaraed, and radiant with royalty, he sat; like snow-turbaned Mont Blanc, at sunrise presiding over the head waters of the Rhone; to right and left, looming the gilded summits of the Simplon, the Gothard, the Jungfrau, the Great St. Bernard, and the Grand Glockner.

Yet turbid from the launching of its freight, Lake Como tossed to and fro its navies of good cheer, the shadows of the king-peaks wildly flitting thereupon.

But no frigid wine and fruit cooler, Lake Como; as at first it did seem; but a tropical dining table, its surface a slab of light blue St. Pons marble in a state of fluidity.

Now, many a crown was doffed; sceptres laid aside; girdles slackened; and among those verdant viands the bearded kings like goats did browse; or tusking their wild boar's meat, like mastiffs ate.

And like unto some well-fought fight, beginning calmly, but pressing forward to a fiery rush, this well-fought feast did now wax warm.

A few royal epicures, however, there were: epicures intent upon concoctions, admixtures, and masterly compoundings; who comported themselves with all due deliberation and dignity; hurrying themselves into no reckless deglutition of the dainties. Ah! admirable

conceit, Lake Como; superseding attendants. For, from hand to hand the trenchers sailed; no sooner gaining one port, than dispatched over sea to another.

Well suited they were for the occasion; sailing high out of water, to resist the convivial swell at times ruffling the sociable sea; and sharp at both ends, still better adapting them to easy navigation.

But soon, the Morando, in triumphant decanters, went round, reeling like barks before a breeze. But their voyages were brief; and ere long, in certain havens, the accumulation of empty vessels threatened to bridge the lake with pontoons. In those directions, Trade winds were setting. But full soon, cut out were all unladen and unprofitable gourds; and replaced by jolly-bellied calabashes, for a time sailing deep, yawing heavily to the push.

At last, the whole flotilla of trenchers—wrecks and all—were sent swimming to the further end of Lake Como; and thence removed, gave place to ruddy hillocks of fruit, and floating islands of flowers. Chief among the former, a quince-like, golden sphere, that filled the air with such fragrance, you thought you were tasting its flavor.

Nor did the wine cease flowing. That day the Juam grape did bleed; that day the tendril ringlets of the vines did all uncurl; and grape by grape, in sheer dismay, the sun-ripe clusters dropped. Grape-glad were five-and-twenty kings; five-and-twenty kings were merry.

Morando's vintage had no end; nor other liquids, in the royal cellar stored, somewhere secret in the grot. Oh! where's the endless Niger's source? Search ye here, and search ye there; on, on, through ravine, vega, vale—no head waters will ye find. But why need gain the hidden spring, when its lavish stream flows by? At threefold mouths that Delta-grot discharged; rivers golden, white, and red.

But who may sing for aye? Down I come, and light upon the old and prosy plain.

Among other decanters set afloat, was a pompous, lordly-looking demijohn, but old and reverend withal, that sailed about, consequential as an autocrat going to be crowned, or a treasure-freighted argosie bound home before the wind. It looked solemn, however, though it reeled; peradventure, far gone with its own potent contents.

Oh! russet shores of Rhine and Rhone! oh, mellow memories of ripe old vintages! oh, cobwebs in the Pyramids! oh, dust on Pharaoh's tomb!—all, all recur, as I bethink me of that glorious gourd, its contents cogent as Tokay, itself as old as Mohi's legends; more venerable to look at than his beard. Whence came it? Buried in vases, so saith the label, with the heart of old Marjora, now dead one hundred thousand moons. Exhumed at last, it looked no wine, but was shrunk into a subtle syrup.

This special calabash was distinguished by numerous trappings, caparisoned like the sacred bay steed led before the Great Khan of Tartary. A most curious and betasselled network encased it; and the royal lizard was jealously twisted about its neck, like a hand on a throat containing some invaluable secret.

All Hail, Marzilla! King's Own Royal Particular! A vinous Percy! Dating back to the Conquest! Distilled of yore from purple berries growing in the purple valley of Ardair! Thrice hail!

But the imperial Marzilla was not for all; gods only could partake; the Kings and demigods of the isles; excluding left-handed

descendants of sad rakes of immortals, in old times breaking heads and hearts in Mardi, bequeathing bars-sinister to many mortals, who now in vain might urge a claim to a cup-full of right regal Marzilla.

The Royal Particular was pressed upon me by the now jovial Donjalolo. With his own sceptred hand charging my flagon to the brim, he declared his despotic pleasure, that I should quaff it off to the last lingering globule. No hard calamity, truly; for the drinking of this wine was as the singing of a mighty ode, or phrensied lyric to the soul.

"Drink, Taji," cried Donjalolo, "drink deep. In this wine a king's heart is dissolved. Drink long; in this wine lurk the seeds of the life everlasting. Drink deep: drink long: thou drinkest wisdom and valor at every draught. Drink for ever, oh Taji, for thou drinkest that which will enable thee to stand up and speak out before mighty Oro himself."

"Borabolla," he added, turning round upon a domed old king at his left, "Was it the god Xipho, who begged of my great-great-grandsire a draught of this same wine, saying he was about to beget a hero?"

"Even so. And thy glorious Marzilla produced thrice valiant Ononna, who slew the giants of the reef."

"Ha, ha, hear'st that, oh Taji?" And Donjalolo drained another cup.

Amazing! the flexibility of the royal elbow, and the rigidity of the royal spine! More especially as we had been impressed with a notion of their debility. But, sometimes, these seemingly enervated young blades approve themselves steadier of limb than veteran revellers of very long standing.

"Discharge the basin, and refill it with wine," cried Donjalolo. "Break all empty gourds! Drink, kings, and dash your cups at every draught."

So saying, he started from his purple mat; and with one foot planted unknowingly upon the skull of Marjora; while all the skeletons grinned at him from the pavement; Donjalolo, holding on high his blood-red goblet, burst forth with the following invocation:—

Ha, ha, gods and kings; fill high, one and all; Drink, drink! shout and drink! mad respond to the call!

Fill fast, and fill full; 'gainst the goblet ne'er sin; Quaff there, at high tide, to the uttermost rim:— Flood-tide, and soul-tide to the brim!

Who with wine in him fears? who thinks of his cares?

Who sighs to be wise, when wine in him flares? Water sinks down below, in currents full slow; But wine mounts on high with its genial glow:— Welling up, till the brain overflow!

As the spheres, with a roll, some fiery of soul, Others golden, with music, revolve round the pole;

So let our cups, radiant with many hued wines, Round and round in groups circle, our Zodiac's Signs:—

Round reeling, and ringing their chimes!

Then drink, gods and kings; wine merriment brings;

It bounds through the veins; there, jubilant sings. Let it ebb, then, and flow; wine never grows dim;

Drain down that bright tide at the foam beaded rim:—

Fill up, every cup, to the brim!

Caught by all present, the chorus resounded again and again. The beaded wine danced on many a beard; the cataract lifted higher its voice; the grotto sent back a shout; the ghosts of the Coral Monarchs seemed starting

from their insulted bones. But ha, ha, ha, roared forth the five-and-twenty kings—alive, not dead—holding both hands to their girdles, and baying out their laughter from abysses; like Nimrod's hounds over some fallen elk.

Mad and crazy revellers, how ye drank and roared! but kings no more: vestures loosed; and sceptres rolling on the ground.

Glorious agrarian, thou wine! bringing all hearts on a level, and at last all legs to the earth; even those of kings, who, to do them justice, have been much maligned for imputed qualities not theirs. For whoso has touched flagons with monarchs, bear they their back bones never so stiffly on the throne, well know the rascals to be at bottom royal good fellows: capable of a vinous frankness exceeding that of base-born men. Was not Alexander a boon companion? And daft Cambyzes? and what of old Rowley, as good a judge of wine and other matters, as ever sipped claret or kisses.

If ever Taji joins a club, be it a Beef-Steak Club of Kings!

Donjalolo emptied yet another cup.

The mirth now blew a gale; like a ship's shrouds in a Typhoon, every tendon vibrated; the breezes of Omi came forth with a rush; the hangings shook; the goblets danced fandangoes; and Donjalolo, clapping his hands, called before him his dancing women.

Forth came from the grotto a reed-like burst of song, making all start, and look that way to behold such enchanting strains. Sounds heralding sights! Swimming in the air, emerged the nymphs, lustrous arms interlocked like Indian jugglers' glittering snakes. Round the cascade they thronged; then paused in its spray. Of a sudden, seemed to spring from its midst, a young form of foam, that danced into the soul like a thought. At last, sideways floating off, it subsided into the grotto, a wave. Evening drawing on apace, the crimson draperies were lifted, and festooned to the arms of the idol-pillars, admitting the rosy light of the even.

Yielding to the reaction of the banquet, the kings now reclined; and two mute damsels entered: one with a gourd of scented waters; the other with napkins. Bending over Donjalolo's steaming head, the first let fall a shower of aromatic drops, slowly absorbed by her companion. Thus, in turn, all were served; nothing heard but deep breathing.

In a marble vase they now kindled some incense: a handful of spices.

Shortly after, came three of the king's beautiful smokers; who, lighting their tubes at this odorous fire, blew over the company the sedative fumes of the Aina.

Steeped in languor, I strove against it long; essayed to struggle out of the enchanted mist. But a syren hand seemed ever upon me, pressing me back.

Half-revealed, as in a dream, and the last sight that I saw, was Donjalolo:—eyes closed, face pale, locks moist, borne slowly to his sedan, to cross the hollow, and wake in the seclusion of his harem.

VALLOMBROSA.

FROM THE MSS. OF THE LATE THOMAS COLE.

October 6, 1831. In company with Mr. G. I set off for Vallombrosa. The object of our pilgrimage was the picturesque, and the wish to tread the ground which Milton has rendered classic in his immortal verse. For fifteen miles after leaving Florence the road was up the Valley of the Arno. As the day was fine and the scenery most charming, we had a delightful ride. Near Pelago, a small village

romantically situated in a deep valley at the foot of the Appenines, we caught a distant view of the Convent of Vallombrosa in a recess of dark woods up the mountains. After a lunch at the village, and no small altercation, not only with the master of the locanda, but with the whole family, about the charge of a conveyance—a little ridiculous clothes-basket affair with wheels like four cheeses—we concluded to abandon the idea of a carriage altogether and take to the saddle. Accordingly the horses, or ponies, were provided, and we set forward upon our ascent of the Appenines. Our road, a narrow paved way, now went up steep slopes, and then wound along the brinks of precipices. For the most of the distance the woods, mainly chestnut, stood thickly on either hand. After a slow and fatiguing journey for the poor ponies we entered an open space partly bounded by gloomy pine woods, and presently came in sight of the convent. We entered the gate a little after sunset, and were conducted to the commodious and even elegant apartments which are appropriated to forestieri, or strangers. Padre Gaspero, the padre di forestieri, who performs the duties of hospitality, received us with a polite and kindly welcome. In a short time the butler, steward, or whatever he might be, made his appearance, and requested to know our wish as to what we would have for dinner. Without making mention of the different articles, it is sufficient if I say, we dined entirely to our satisfaction. After a short evening and some little conversation with the Padre, we went to bed and slept soundly. Early next morning we were ready for our scene-hunting, and soon started out of the convent-gate on the chase. It was impossible to be disappointed. Crossing a little stream with a beautiful cascade above us, and a gulf below, we mounted a hill from which we had a grand view of the convent embosomed in trees, with a background of lofty summits clothed chiefly with the pine. Their dark shades were rendered doubly dark by their contrast with the white convent rising against them. As we looked, our ears were filled with the sound of the torrent that dashed down the ravine beneath us. Above us, on a high crag, was perched a small chapel called the Paradisienna; to this we ascended, and then took our way over the stream across a wooden bridge. Here the pure air and the grandeur of the prospect united to fill us with excitement, and we rushed forward with the full intent to climb the highest peak of the mountains. Our path, which traversed a wood mostly of beech trees, led us out into a kind of lawn from which, over convent and vale, we could look through a vast distance to mountains rising above mountains, and mingling with the sky. The wind was blowing freshly, and clouds were rolling about the summits of the higher Appenines. We went on and gained the height. A prospect truly grand here presented itself to the view: mountain steep, dark and shadowy, mingled with rushing clouds; an expanse of country spread far and wide, with the Arno winding through like a silver thread. The sight was one of sublimity and glory, and we felt as though we were of the elements ourselves. The rocks were broken, the trees wild and contorted, the wind roared loudly in the forests, the sun shot through the openings of the clouds, and the rugged cliffs below us glittered like silver. Upon this spirited and magnificent scene we gazed awhile with feelings of unspeakable delight, and then turned our steps to the convent. As we descended, the autumnal hues of the woods, and the innumerable leaves falling

around us, recalled the language of the immortal bard:—

"Thick as autumnal leaves that strew the brook
In Vallombrosa, where the Etrurian shades,
High over-arched, embower."

We dined sumptuously, and spent, in spite of the strong and chilly wind, an agreeable afternoon in sketching. The next morning I took a turn among the woods before breakfast. The gale had passed away, and all was silent in the clear sharp air. The rising sun and the golden tints of autumn shed a glory on all the moody summits of Vallombrosa, while the convent itself reposed in solemn quiet among the dark pines. As I retraced my steps, beneath their stillness, the murmurs of the brook and the cascade broke musically upon the ear. After breakfast the padre, Don Gaspero, showed us through the convent. The church, the sacristy, library, refectory and kitchen, glass cases of skulls and holy relics, about which we did not venture to make too close inquiries, were all duly exhibited, to the satisfaction at least of the worthy padre. Among other things which made large drafts upon our curiosity, though little on our faith, was a kind of tomb in the floor of one of the apartments in which the founder of the institution, St. Gualberti, and the devil, sat face to face. For what purpose these remarkable personages indulged themselves in this extraordinary tête-à-tête, my poor Italian could not exactly make out in the rapidity with which Don Gaspero related it. With the music of the organ, which is a very fine one, I was exceedingly pleased. The cucina, or kitchen, had a feudal-like appearance; the fire-place, which occupied the middle of the room, was elevated several feet above the floor, with huge pillars around it, upon which rested the chimney. One of the rules of the house forbids the monks all conversation in the refectory during the time in which they take their meals. In ancient times, the monastery of Vallombrosa was immensely rich; it possessed, besides large tracts of woodland on the mountains, as many as a hundred and seventy farms. Its annual expenditure for the entertainment of its guests was more than six thousand scudi. Since the French invasions they have lost a great portion of their wealth, and are heavily taxed. Now the stranger at Vallombrosa, although subjected to no regular charge, is expected to make a remuneration for his entertainment. This, to one who is not able to be very generous, is rather disagreeable; for an amount which would be amply sufficient to pay any reasonable charge, might appear the result of a calculating meanness. After breakfast, bidding farewell to Don Gaspero, we took our departure. We left Vallombrosa with regret; as we descended we often turned to take a parting look at its venerable walls, and the grand old mountains and woods by which it is surrounded. "Farewell, Vallombrosa!" I whispered to myself, "to have been with thee was to be happy—upon thy lofty crags I have been in my element—upon thy cloudy peaks I have found, to my exceeding joy, that nature has lost none of its power over my soul." As we went on, amid the rustling foliage, now dropping thickly upon our path, the lines of Milton were brought perpetually to my mind, and I repeated them again and again.

"Thick as autumnal leaves that strew the brook
In Vallombrosa, where the Etrurian shades
High over-arched, embower."

Reviews.

THE MERCERSBURG SCHOOL OF THEOLOGY AND PHILOSOPHY.

The Mercersburg Review, January and March, 1849.

THOSE who take a deep interest in theological questions are aware that a new school of a very peculiar character has been for several years rising into notice among us. We refer to what is generally known under the name of the Mercersburg Theology. Of this school Dr. Nevin may be regarded as the head. His reputation had previously been very high in the circle of the Presbyterian and the German Calvinistic Churches. To the public in general, however, he is now best known as associated with this peculiar movement, which, within five or six years past, has taken place in the German Reformed Church, and in which his own name is very closely connected with that of his very learned and able coadjutor, Prof. Schaff. The latter is still a young man; but during his short residence in this country has distinguished himself as a philosophical and theological writer of the highest order.

The first thing which strongly attracted attention to the peculiar theology of Mercersburg, and contributed to give it the aspect and consistency of a school, was a tract by the latter of these gentlemen, entitled *The Principle of Protestantism as related to the Present State of the Church*—published in 1845. This work called forth a good deal of attention at the time, and became the subject of much criticism in our religious periodicals and reviews; some exhibiting a partial degree of acquiescence with the writer, but others, and the greater number, vehemently condemning his views as of a Romanizing, or at least an anti-protestant tendency.

The leading idea of this first production of Prof. Schaff was the historical character of the Church as an ever-living, visible organism, with a continuous flow of life, in which every succeeding stage is a true development coming directly, by its own organic law, from the life that had preceded. This was very zealously maintained as opposed to that view of the Church which regards it as having suffered, in appearance at least, great obscurations, and at times total interruptions of its visible vital continuity, so as to require a fresh supply of living power, wholly ab extra, as the origin of a new period in its existence. He strongly condemns, therefore, as ultra-protestant, that theory which would avoid direct contact with Rome by tracing this life through obscure and inconsiderable sects,—however evangelical, or however free from the just charge of fundamental heresy, these sects may be claimed to have been. Still more strongly does he reprobate that view which would regard the Church as occasionally disappearing, or, in the language of the Professor, running under ground. In opposition to this he maintained that this never ceasing life was to be sought and found on the broad stream of the Roman Catholicity, flowing on, and ever increasing, not only in extent, but even in depth and power, amid all its manifold and manifest corruptions.

To many this was the most offensive part of his book, and appeared to justify the strongest charge of Romanizing tendencies. The writer, on the other hand, seems to have anticipated such an accusation, and with a design, doubtless, of countervailing it, takes great pains to reiterate in the strongest terms his attachment to genuine Protestantism,—especially as exhibited in the symbols and theological standards of the reformation. From this he in turn

charges the ultra-protestant with having essentially departed.

Prof. Schaff's tract was soon followed by a work of Dr. Nevin, the great ability and learning of which are freely admitted by his most decided opponents. This is entitled, *The Mystical Presence, a Vindication of the Reformed or Calvinistic Doctrine of the Holy Eucharist*. Its great design is to show the existence of a *real or vital*, in distinction from a mere *moral* union between Christ and the Church, or Christ and the believer; and to present, as a consequence of this, such a view of the Eucharist as involved the idea of a *real*, in distinction from a *moral* or influential presence. This doctrine, however, is presented by Dr. Nevin under an aspect in some respects quite different from that of the Romish dogma of transubstantiation, on the one hand, and from what may be regarded as the Oxford modification of it, on the other. Without attempting in this historical sketch, to discuss, or even analyse, the views set forth, we would briefly say, that Dr. Nevin's book may be regarded as having two main divisions. The first is occupied with a very learned and faithful presentation of what is given on this subject in the best acknowledged symbols and theological writings of the Reformation period; the second deals directly with the argument from Scripture and philosophy.

Into the merits of the latter we cannot of course now enter. But in regard to the historical part of his argument, we do not at all hesitate to express the opinion, that Dr. N. is completely triumphant. He seems to make it clear beyond all reasonable doubt, that even those of our churches that claim to be most Protestant and most Calvinistic, have drifted away from the reformation standards into a more rationalistic view of the Church's relation to Christ and of the true nature of the Eucharist.

No one could pretend that Dr. Nevin's work was unworthy of controversial notice, and yet it remained a long time without any formal answer. At length, however, there appeared, in the Princeton Review, a most elaborate and skilful reply, which has been always attributed to the pen of Dr. Hodge. The very great ability displayed in this production was universally admitted. It conceded, that to a certain degree there had been a departure, on these points, from the strong and somewhat startling language of the Protestant Reformers. Thus much was yielded to his opponent's unanswerable argument under this head. But at the same time was it maintained with great force, that in regard to these doctrines, and this language, the reformers were yet under the shadow of Rome, and did not, therefore, express themselves with that freedom and consistency which characterized other parts of their theology. The reviewer, in turn, assails Dr. N. in his own stronghold of veneration for the pure reformed faith. In regard to other parts, forming, as was alleged, what was fundamental in the reformation system, the Mercersburg divines were themselves charged with a still wider departure from the standards to which they professed so much attachment. Princeton retorted upon Mercersburg its own language and its own favorite theory of development. These strong statements in respect to the Eucharist, and the Sacraments generally, were treated as unnatural appendages, having no organic affinity with the truths in connexion with which they appeared. It was maintained, accordingly, that when this reformed system began to exhibit its true and natural growth—in other words,

to develop itself—these unnatural parts were thrown off, and became obsolete. On the same ground, too, was it contended, and with much power and plausibility of argument, that those who adhered to these parts of the old Protestant symbols, would be compelled, in time, to sacrifice other portions more truly central in the reformation theology, and destined to become still more and more prominent in its future development.

The replication of Dr. Nevin appeared in ten successive numbers of the Weekly Messenger, the stated religious newspaper of the German Reformed Church. In respect to argumentative skill and method, it lacked something of the merit of the cautious and admirably prepared treatise on the Mystical Presence. This was owing to the fragmentary and detached newspaper form in which it was forced to appear; Dr. N. having been denied admission (unjustly as we think) to some of our leading theological reviews, and there being none at that time established at Mercersburg. In the clearness, however, and power of certain portions of the argument, it surpassed anything we had previously seen from his pen. The well-known strength of his antagonist, and the shout of triumph which had been raised by those who regarded him as their champion, aroused the head of the Mercersburg School to a mustering of all his powers of reasoning and learned investigation. He certainly put forth an argument that calls for a rejoinder, or a candid confession of the invincible strength of some of his positions.

We cannot dwell longer on this most interesting discussion, so admirably conducted, both as respects temper and ability, by these two profoundly learned and deeply religious men. Nothing shows how much the light and frivolous in our literature takes precedence of the serious and profound, than the fact, that to a large portion, even of what is styled the intelligent community, this masterly examination of the highest themes was a matter almost wholly unknown. Others looked upon it as merely a revival of something like the old absurd war between the *Homo-ousians* and the *Homoi-ousians*, about the letter I (as that large-souled man Thomas Jefferson once saw fit to describe the Trinitarian controversy); or like the frivolous verbal contest, as some have styled it, which once so fiercely raged between the Nominalists and the Realists. There were, however, many of the truly reflecting among us, who regarded it as involving questions not only of more interest to the human soul, but connected with a philosophy more profound, than anything in the whole range of political and physical science.

Previous to this, Dr. N. had published a pamphlet on the "Ideal of the Church." He has, also, more lately given to the public a tract on Sectarianism, or the Sect Spirit, which he regards as Antichrist, or, at least, one of its most prominent manifestations. In this, too, the author is most successful in his onset, or that part, in which he shows the evils of the doctrine and the spirit against which he is contending, and traces it to certain views which have been assumed, though falsely he maintains, as fundamental in Protestantism. Here he has a most decided victory. With irresistible power of argument he demolishes the positions of those who would contend, not only that sectarianism was unavoidable, but that there may be even something commendable and desirable in it, on the ground of its promoting a vigorous emula-

tion, and, in this way, a healthful and evangelical Christianity. But in what may be called the converse of this argument, he is far from being so successful. He himself very frankly admits the difficulty, concedes the force of the objections that may be urged, and confesses his inability to point out that form of the Church of the Future which is to bind up all the broken parts into one catholic, harmonious, visible body of Christ. Notwithstanding all this, he none the less zealously maintains the intrinsic and incurable evil of the sect-doctrines, and the sect-spirit, as arising from the unqualified claim to the right of private or individual judgment, irrespective of whatever has been most firmly, and most uniformly, and most historically maintained by the great body of Christians who have composed the Universal Church. Although he may not be able to answer all the questions of his opponents in respect to the remedies to be proposed, he none the less maintains it to be the duty of every Christian man, wherever he may be, to cultivate assiduously the churchly feeling, even though he sees no mode in which it may be made available to visible catholicity, and to denounce that which is opposed to it as essentially anti-christian, under whatever plausible or falsely liberal guise it may appear.

We agree with Dr. Nevin fully in his strong condemnation of this form of ultra-protestantism. No language of serious malediction can be out of place in reference to it. Let charity be exercised to the utmost, even towards those who, in the present unhappy divisions of the Church, seem to form the most remote sections within the Christian pale. But in view of the immense evils of this antichristian spirit, and the difficulty of cure which ever increases with its extension, it is no violation of the truest evangelical feeling to say—Whosoever, on any pretence, is the cause of any further division in the already lacerated body of Christ,—whoever, either as remote cause or as immediate agent, as the intolerant producer of schism or as the factious schismatic, gives rise to a new sect or a new denomination—let him be anathema.

But who are sects? it is retorted—and who constitute true portions, however fragmentary and irregular, of the broken Church? Why is not the Episcopal a sect as well as the Presbyterian and German Reformed? Why is not the German Reformed a sect as much as the Baptist and Methodist? Dr. Nevin would attempt to answer these questions, when pressed home upon him by his opponents, although admitting their difficulty. He would give what would seem to some a tolerably satisfactory reply, in the distinction between reformed national bodies in Europe that came out as entire portions of the old Catholicity, although claiming never to have been sundered from it, and those partial secessions which rent asunder particular and local congregations, on the ground of false government, or the demand of greater purity. He would also give the benefit of this distinction to the regular historical representatives of such national churches in our own land of sects, of *gentes*, nations, kindreds, tribes, and tongues. On some such principle, he would regard his own portion as coming from the Reformed Calvinistic Church of Germany. He would recognise the Presbyterian as derived from the national mother in Scotland, the Dutch Reformed as having a similar origin in Holland, and the American Episcopal as descended legitimately from the Church of England. The Congregational churches of the Puritans he would view with

something more than suspicion; whilst the Wesleys, the Baptists, the followers of Gerritt Smith, and even such bodies as the Moravians, he would hold to be altogether unchurchly and irregular; and that, too, notwithstanding some of these had preserved the appearance of Episcopal order, whilst others within this historical pale had wholly repudiated it.

With such a theory, however, neither the included nor excluded could be expected to be satisfied. The distinction grounded on nationality would hardly stand the test of close examination. It would not, moreover, justify the divisions in this country, where this national ground is lost. The theory includes too much or too little. Dr. N., however, would admit the immense difficulties that surround every aspect of the question; but for all that, would he only the more vehemently contend against sectarianism and the sect spirit, in view of this very fact, that the more such spirit prevails, or is even looked upon as harmless, the more difficult it is to devise any plan of escape from the anti-christian evils it is ever creating and perpetuating. However assailable, then, he may be, when tauntingly asked to point out this Catholic Church, or to determine what portions are within its pale, here at least he feels that he is on strong ground—not only on true Catholic ground, but on Bible ground, on evangelical ground,—on ground, too, which every one of the early Protestant Reformers would have maintained with as much earnestness as they opposed the other antichrist of Romish usurpation.

The principal organs of the Mercersburg School are two regular, and, as we believe, well patronized periodicals; one monthly and the other bi-monthly. The first is in the German language, and is entitled "Der Deutsche Kirchenfreund." It is very ably edited by Prof. Schaff. The other is entitled "The Mercersburg Review," conducted chiefly we believe by Dr. N. The first or January number is now before us, and has suggested the present sketch.

But we shall resume this subject next week.

REVOLUTIONARY ANNALS.

The Border Warfare of New York, during the Revolution; or, the Annals of Tryon County. By William W. Campbell. New York: Baker & Scribner. 1849.

A NEW edition of the valuable contribution of Mr. Campbell to the Revolutionary History of our State, is a gratifying proof of the increased attention paid to our local annals—of which we have also the constant evidence of the well attended, well supplied Proceedings of the State Historical Society. There is a period intermediate between the first living impressions of events on the minds of the actors and their friends and families, and the time when the same events acquire a poetic magnitude through the mists of antiquity, more or less remote, which is the most dangerous to historical records. The tradition is too fresh in the memory to allow of much gratification in the perusal of printed records of the transactions, which are consequently neglected. At a later period, when we would recall these memories from oblivion, we must seek them in chance and disconnected passages, partial mention in correspondence, the unintentional history of books of accounts, the side-lights of legal proceedings, minutes of public bodies, &c. Few there are who anticipate the wants of posterity by recording the narratives of times immediately preceding their own, especially if the incidents are humble, and destined to acquire all

their glory from the light thrown back on them by a brilliant future. The latter is the case with our American history, and is a cause of neglect which still operates with us, though rapidly diminishing. Men are not apt to write the history of their times, unless they imagine there is some grandeur connected with the transaction. Boswell needed a Johnson for stimulus, and Pepsy and Walpole a court. But the time will come when the early deeds and heroism of the founders of the American State will be of more interest to the millions of this Continent than any of the titled gossip of that amusing vulgarian Pepsy, or that milliner in breeches, Sir Horace. When that day comes, and men seek to distinguish the acts of their forefathers, in their conflicts with the wave and forest, with savages, with their enemies of Europe—such Annals as those of Tryon County, and the frontier pictures of Mrs. Grant of Laggan, will be held in foremost esteem.

We owe to Mr. Campbell's family connexions with the settlement of a portion of the valley of the Mohawk, the circumstance of his engaging in these annals. It was an honorable task which he undertook in writing this book, and a satisfactory recognition of it when he was chosen by the townspeople at Cherry Valley, his birthplace, in 1840, to deliver an address on the completion of the hundredth year of its settlement. This address is published in the Appendix to the volume. It should be read first, as an introduction or preface to the whole. The reader will there see an epitome of the border history of New York to the close of the Revolution; the first adventurous settlement of the wilderness under the colonial patent, by hardy emigrants, of whom those originally from the north of Ireland, combining the patient worth of Scotland with their own native enthusiasm, and bringing with them, by the way, the practice of a sojourn among the resolute Puritans of New England—an independent, hard fighting, God-fearing race, may be taken as the chief type; after that the love of freedom in the attachment to the Continental Congress, and the war (of which they alone bore the brunt) which ensued with the Indians, and which seemed to threaten extinction, till the good cause triumphed, and the homes of the Mohawk were again re-peopled, though many of the old inhabitants were missing, having fallen in defence of their country. This outline of what was going on through that century at Cherry Valley, with its details of family history, curious and entertaining, and of good example, supplied by Mr. Campbell, is the miniature of the larger records of the district. Within its village memories dwell traditions of Sir John Johnson and his Castle, the great chief of the unhappy warlike Iroquois, Brant, a parallel massacre to that of Wyoming, the gathering for vengeance of Clinton and Sullivan, and on returning peace, the visit as of angel messenger, of George Washington to the little valley. Around this as a nucleus Mr. Campbell gathers his story of the Revolutionary annals. His narrative may not at the first glance interest the reader, for it wants the beauty and proportion which the fine literary qualities of a Washington Irving would have given to so capable a subject; but let him go on and he will find the imagination, if he is so fortunate as to be visited by that divine attendant, will be gathering materials with which to build, and before he lays the book down he will have reconstructed for himself no little portion of the lives of his forefathers.

MONTAGUE'S DEAD SEA EXPEDITION.

Narrative of the late Expedition to the Dead Sea, from a Diary by one of the Party. Edited by Edward P. Montague, attached to the United States Expedition ship Supply, with incidents and adventures from the time of the sailing of the Expedition in November, 1847, till the return of the same in December, 1848. Illustrated with a map of the Holy Land handsomely colored. Philadelphia: Carey & Hart. 1849.

It is understood of course by the public, after the Card published by Lieut. Lynch in his own name and in behalf of the officers of the Expedition, that the book, the title of which we have just given, has no ground of authority whatever as an official statement. That it has equally no authority whatever in any other creditable point of view, unless ignorance and contempt for the public are just grounds of admiration and esteem, may be seen by any tolerably cultivated man who will be at the pains to open its pages. Every one, indeed, may not have the information to test at once its accuracy at all points, but there are few who will not be put upon their guard by the low school-boy, vulgar washy style, the bald disjointed slang of the fore-castle, with which the concocters of this volume have, for some motive or other, meddled with a subject, which to the best and wisest recalls the solemn scriptural warning—"Put off thy shoes from thy feet—for the spot whereon thou standest is Holy Ground."

For a specimen of the delightful confusion into which this learned subject has thrown the brains of our book-maker we give but a single example, which we think will suffice. Beyrout, he asserts (p. 118), "is now called Berytus."

In one point of view the book may not be uninteresting. It is certainly a complete specimen of its kind, presenting as faithful an exposition of the true aims and objects of an Exploring Expedition as a messenger of the Senate would conceive of an Act of Congress, a sexton of a theological argument, or the printer's devil of a Paradise Lost.

The emotions and events, accordingly, with which we are presented in the greater part of this volume (but a small portion being about the Holy Land), may be said to belong to the primary order of human experiences,—as the realization of a fit of sea sickness, the conflict of feelings excited by the loss of a pot of jam, or the comparative estimate of a four-poster at home, and a tent on the Desert.

A counter Card has been issued by Mr. Montague in which he states that "the whole Diary was not from my own pen, being confined a part of the time to a desolate Lazaretto on the island of Majorca, on account of my having the small pox, which I caught from constant attention to Lieut. Lynch, while he was suffering from that loathsome disease—notwithstanding which, 'The Narrative,' though not written by any of the officers, but from the diary of one of the men, &c." It bears indisputable marks of having been written by one of the "men"—and while we admire the humanity of Mr. Montague, we are compelled by the very fact which he states attended it, to doubt his capacity to write a narrative of the Expedition,—simply from the circumstance that he did not see anything of it, at least in the Holy Land. Mr. Montague is an Englishman who held a petty officer's berth on board of the "Supply;" he was left ill on the outward passage at Port Mahon, and

saw nothing of the Expedition from the first of February, 1848, two months before it landed in Syria, until it re-embarked in Malta on the 12th of September following. It is evident, therefore, that the only merit which can be claimed by him is that of the literary execution.

NEW GOLD MINES.

The Gold Mines of the Gila: a sequel to *Old Hicks the Guide*, by Charles W. Webber. 2 vols. New York, Dewitt & Davenport. 1849.

MR. WEBBER'S book is naturally divided into two parts, which, from the nature of the subject, are united without difficulty, a rapid, lively, well told narrative, in which the author is an adept, of adventure and frontier character, and a summary of the observations and known data of travellers and government explorers, in our present western Mexican frontier. After an exhibition of all that is known of the region, with no concealment of past difficulties and failures, Mr. Webber proposes the formation of a company for the full exploration of the country, with the name of the "Centralia Exploring Expedition," to be composed of sixty men, armed with Colt's revolvers, and furnished with proper horses and equipments for them, where they are only to be had, in New Mexico. The company, when formed, to commence the journey at Corpus Christi, in Texas. Mr. Webber makes the announcement of his tour in gallant style, according to the old precedents of chivalry, alleging the authority of a lady, who furnishes the name to the association, and, under the disguise of "Corinne Montgomery," contributes a dashing chapter, in which the traditions and scattered hints of the mineral wealth of the region are set forth in an attractive light.

It is well known that the province of New Mexico is a gold producing region. The mine known as *El Placer*, twenty-seven miles south of Santa Fé, has been described by Gregg, in his valuable and interesting work, "*The Commerce of the Prairies*," and latterly at length by Dr. Wislizenus, whose journal has been published by the United States Government. The manner of washing the gold, as described by them, resembles closely that of the Sacramento, though the mining process was different. Dr. Wislizenus mentions a portion of the miners as engaged upon the bed of a creek, dividing the stream into lots, the gains varying with the supply of water, and being greatest in and after the rainy season, thus pointing to a source of supply in a higher auriferous region. But in another method of mining, particularly described by Gregg, the workmen excavate the soil to a considerable depth, bringing up the earth in baskets, which they wash in a bowl till a fine black sand is left, with a few grains of gold, to the value of from twelve cents to twenty-five per bowl. As there is a scarcity of water the winter season is employed for this work, when the snows are melted in a sink with heated stoves. Mr. Gregg mentions several facts exhibiting the imperfect manner of working the gold, and the probable remuneration to a more scientific treatment. These are confirmed by the more ample statements of Dr. Wislizenus. This region is an authentic gold district, which will inevitably attract the skill and resources of emigrants from the States.

Of the gold mines of the Gila we have more splendid—possibilities. The district early attracted the attention of the Spaniards,

but the great expedition of Coronado, in 1540, was productive of but slight results. He found a curious people, however, and possessed of some gold and silver, but was unable to learn of them where they obtained it. In 1586 another explorer, Antonio de Espejo, visited mines some 250 miles west of Santa Fé, from which, as we learn from a paper by Mr. Squier, "he assures us he took with his own hands exceedingly rich metals, holding great quantities of silver." Of the result of the expedition of Coronado, in throwing light upon the Aboriginal civilization, we have already published some account in a paper by Mr. Squier (*Lit. World*, No. 101), on "The Inhabitants of the Unexplored Regions of California."

It is into this district, to the north and west of Santa Fé, between the Rio Grande and the Colorado of the west, that Colonel Fremont is now penetrating, and whose disasters, which at this moment excite the sympathies of the whole community, seem to sustain in the nineteenth century, the old prestige of impenetrability which guarded the country in the sixteenth. The private character of the enterprise of Fremont leaves the field open to future exploration. Should Mr. Webber succeed in getting together his company and carry out his project, his tour could not fail to be rich in the most curious and interesting discoveries:—he might throw some light upon the supposed remains of Aztec civilization, and penetrate to inhabitable and productive valleys; while should the expedition fail to realize the mineral wealth to which so many scattered anecdotes point, his followers will at least be far advanced on the shortest route to the veritable and authentic "diggings" of the Sacramento—and have gained for themselves a full share of the adventures and excitements of a frontier tour, always attractive to men of stout hand and heart.

The Aesthetic and Miscellaneous Works of Frederick Von Schlegel—Comprising Letters on Christian Arts, an Essay on Gothic Architecture, Remarks on the Romance Poetry of the Middle Ages and on Shakespeare, on the Limits of the Beautiful, on the Language and Wisdom of the Indians, translated from the German, by G. J. Millington. London, Bohn's Standard Library. New York: Bangs, Platt & Co. 1849.

This is the first translation of Schlegel's criticisms on the Fine Arts, although they have been long admired and quoted in works on the subject. The "Essays on Christian Art" are a series of letters written from Paris during the Empire, and devoted to an exposition of the rare treasures which the victories of Napoleon had enabled him to amass in the National Musée, and which he wore, as Hazlitt says, as jewels in his iron crown. They embrace criticisms on all the great masters, but chiefly in reference to the spirit and requirements of Christian Art, in which field of labor Schlegel was a pioneer. The student of early Italian Art, of the spiritual and holy, though rude and severe, must have presented a strange figure among the admirers of the cold, meaningless classicities of David, with his attitudes from Talma and accessories from the property room of the Théâtre Français. Schlegel carries his theory sometimes further than we care to follow him; as in preferring Holbein's Madonna of Basle to the unapproachable Madonna of Dresden, and in some of his praise of the early masters of his father land; but he is always earnest and eloquent, and his writings are to be cherished by artist and art student.

The edition, as usual with Mr. Bohn's Library, is cheap and thoroughly acceptable.

Essay on the Union of Church and State.

By Baptist Wriothsley Noel, M.A. Harper & Brothers. 1849.

This work is written as the defence of its author for his secession from the Church of England, in which he has been for many years a leading member of what is called the evangelical party. His objections to the Union of Church and State are expressed with great fulness and clearness. It is not to be expected that the work will attract the attention in this country that it has in England, the wisdom of our God-fearing ancestors having established for us the broadest platform of Christian Liberty the world has ever seen, and the happy results which have attended the development of their principles, rendering impossible any desire on our part for a change.

The separation of Church and State in England is earnestly desired by most of those, in this country, who honor the Church of England as their spiritual Mother. They cannot read without indignation of the indignities which that Union has heaped upon her, and the bondage in which it now holds her, although she has saved, by the love the People of England bear her, Monarchy in that land, and is still its strongest support.

Although all may agree in theory with Mr. Noel, there will hardly be the same unanimity with regard to his secession. It is essential, however, to bear in mind that, as is shown by his book, his objections lie against what he considers the doctrines of the Church herself as exhibited in the Baptismal Service, and other parts of the Liturgy, as well as against her Union with the State.

The leading features of his argument are thus summed up. "The Union of the Churches with the State is doomed. Condemned by reason and religion, by Scripture and by experience, how can it be allowed to injure the nation much longer? All the main principles upon which it rests are unsound. Its State salaries, its supremacy, its patronage, its compulsion of payments for the support of religion, are condemned by both the precedents and the precepts of the word of God. We have seen that it sheds a blighting influence upon prelates, incumbents, curates, and other members of churches. It adds little to the number of pastors, it distributes them with a wasteful disregard to the wants of the population, and it pays least those whom it ought to pay most liberally. It excludes the Gospel from thousands of parishes; it perpetuates corruptions in doctrine; it hinders all scriptural discipline; it desecrates the ordinances of Christ; confounds the church and the world; foments schism among Christians, and tempts the ministers of Christ both in and out of the world, to be eager politicians. Further, it embarrasses successive governments, maintains one chief element of revolution in the country, renders the reformation of the Anglican Churches hopeless, hinders the progress of the Gospel throughout the kingdom, and strengthens all the corrupt Papal Establishments of Europe."

Benevolence of Design in the Problem of Evil, vindicated by the Law of Causation in the Physical Construction of Matter. By a Journeyman. Tenth Bridgewater Treatise. New York: Leavitt, Trow & Co. 1849.

We have no doubt that the writer of the above-named work is a sincere and worthy man, and Christian, and his publishers are honorable men; but they lay themselves open, through their thoughtlessness in the assumption of the title "*Bridgewater Treatise*," to serious animadversion. The intention of the writer, we presume an American author, is to solve the difficulties that arise from the existence of evil in the course of the argument, to prove from the constitution of the physical and moral creation the goodness, power, and wisdom of the Creator. These difficulties, he alleges, have been slurred over by the writers of the far-famed Bridgewater Treatises, and to supply their defects in this respect, the present work is published.

The title, without pursuing our objections to the limit of hypercriticism, leads us to infer that sin and moral taint spring from the physical construction of matter, and this a somewhat hasty para-

seems to confirm, or else the greater part of the problem would remain undisposed of. The law of causation, on which the argument is based, is considered as co-extensive with the properties and chemical affinities of oxygen.

The tests of this law are, 1st. Oxygen gas is permanently elastic. "Elasticity and permanent elasticity is the difference betwixt a finite and an infinite power." "2dly. Oxygen generates matter by being the supporter of all combustion; generating heat, and yet itself combustible." "3dly. That this mechanico-vital force increases in power in proportion to the number of its combinations."

From these foundations the author advances through the fields of scientific and metaphysical inquiry, till at length he reaches the goal of those important revealed truths that form the substance of Christian Theology. We allude to the doctrines of the incarnation and atonement. These are discussed in reference to his previous theory of the law of causation. In conclusion, he states—"I anticipate a stormy reception of this little volume; and I may be called on to defend it." We imagine that these fears of attack will prove unfounded.

An Autobiography and Letters, of the Author of "The Listener," "Christ our Law," &c. Philadelphia: J. W. Moore. 1849.

The *Memoirs, &c.*, which forms the first part of this work, is a smartly written retrospect of the writer's life from childhood to the period when she formally entered on her religious life; the chapters being severally entitled Birth and Childhood, Early Youth, Early Womanhood, Conversion. This is of interest as a peculiar study of religious development. Among other anecdotes of her early studies, we find it stated as a circumstance "strongly imprinted on her memory, that the first desire she conceived for the pleasures of fashionable life, was in reading Mrs. H. More's strictures against them." The letters are of a religious character, and contain very little mention of anything but individual personal experience. Is not this true of nearly all, so called, religious diaries—and is it not, to a certain extent, evidence of morbid action of the mind, or a species of selfishness which expends little sympathy with the acts of others? A vast deal was going on in the world at the period when these letters were written, of which we hear nothing. Historians are very little indebted to religious diarists.

The History of Queen Elizabeth. By Jacob Abbott. With Engravings. Harper & Brothers.

A NEW volume of Mr. Abbott's series of popular off-hand books of easy reading, in which the narrative is simplified to the capacity of the million.

The Parterre: A Collection of Flowers culled by the Wayside. By B. W. Belisle. Philadelphia: Lippincott & Co. 1849.

A LITTLE volume of occasional verses, written with fluency.

Diamond Pocket Dictionary of the French Language; carefully revised, and the pronunciation of all the difficult words added. By J. Rowbotham, author of "A Practical Grammar of the French Language," &c. Philadelphia: Lippincott & Co. 1849.

THIS is a very neat and available little volume, which, says the Preface, "contains more technical terms relating to the arts and sciences than are to be found in any of the larger French dictionaries published in this country"—we presume England, as there is no American copyright. What aids its completeness, by allowing additional room, is that it is simply a French and English Dictionary—so that it is quite a desirable pocket companion to the very large class of persons reading French authors, who are not perfectly familiar with the language.

Original Poetry.

THE BUILDING AND BIRDS.

We are building a pleasant dwelling,
And the orchard trees are set;
Yellow violets soon will open
With tiny streaks of jet.

The wild cherry buds are swelling,
And the brook runs full below;
Dim hare-bells in the garden,
And crocuses are in blow.

In the tops of the tulip-giants,
In the red-bud and the oak,
The spring-birds are all beginning
The pleasures of home to invoke.

They've built in our little parlor,
Where the floor was lately laid,
And it pleased us to give them shelter
In the "nice new nest they made."

Those merry grey forest-rangers
To the green West now have come,
Wayfarers, like us, and strangers,
To build them a pleasant home.

They've reared a domestic altar
To send up their hymns at even,
Their songs and our own may mingle
Sometimes at the gates of Heaven!

EMILY HERRMAN.

HEUS SUSANNA!

PASSIBUS haud pigris Alabamæ prata relinquo;
In genibus porto barbiton ipse meam:
Ludovicique peto gaudere quæ nomine terras:
Delicias venio rursus ut aspiciam.
Nocte pluit tota, hos fines quo tempore ventum
est,

At nebulas prorsus pellit aprica dies;
Frigore me feriunt haud æqui spicula Solis.
Ne lacrymam ob casum, funde, SUSANNA,
meum,

Casus, cara, meus ne sit tibi causa doloris;
Nam cithara huc domino venit amata suo.
Conscendo fulmen; rapior mox amne secundo;
In nosmet læsi numinis ira cadit.

Innumeros subitæ rapuerunt fulgura flammæ,
Et nigros homines mors nigrior perimit.
Machina disrupta est, sonipes volat inde caballus,
Acturusque animam (erede) mihi videor.
Quam retinere volens mea demum lumina clausi.
Ne lacrymam ob casum, funde, SUSANNA,
meum!

Sopitum nuper dulcis me lusit imago;
(Nec vox per noctem, nec sonus ullus erat)
Obvia præcipiti decursu colle secundo
Visa est ante oculos nostra SUSANNA vehi.

Gutta vagabundæ turbato stabat oculo,
Pendebat labris ægypyi popanum;
Ecce, aio, properamus, et Austri linquimus arva,
Ne lacrymam ob casum, funde, SUSANNA,
meum!

Aurelios mox inde Novos Austrumque revisam,
Undique delicias querere nempe meas,
Quam si non possim contingere lumine claro,
Huicce nigro infausto nil nisi fata manet;
Et quando in placida constratus morte quiescam
Ne lacrymam ob casum, funde, SUSANNA,
meum!

Casus, cara, meus ne sit tibi causa doloris!
Huc veniens, mecum barbiton, ecce! fero.

CARL BENSON.

Knickerbocker for March.

MAY ASDA.

[From the Danish of Oehlenslæger.]

BY GEORGE BORROW,

Author of "The Bible in Spain," &c.

MAY ASDA is gone to the merry green wood;
Like flax was each tress on her temples that stood;
Her cheek like the rose-leaf that perfumes the air;
Her form, like the lily-stalk, graceful and fair:

She mourn'd for her lover, Sir Frovin the brave,
For he had embark'd on the boisterous wave;

And, burning to gather the laurels of war,
Had sail'd with King Humble to Orkney afar:

At feast and at revel, wherever she went,
Her thoughts on his perils and dangers were bent;
No joy has the heart that loves fondly and dear—
No pleasure save when the lov'd object is near!

May Asda walk'd out in the bonny noon-tide,
And roam'd where the beeches grew up in their
pride;
She sat herself down on the green-sloping hill,
Where liv'd the Erl-people, and where they live
still:

Then trembled the turf, as she sat in repose,
And straight from the mountain three maidens
arose;

And with them a loom, and upon it a woof,
As white as the snow when it falls on the roof.

Of red-shining gold was the fairy-loom made;
They sang and they danc'd, and their swift
shuttles play'd;
Their song was of death, and their song was of
life,
It sounded like billows in tumult and strife.

They gave her the word with a sorrowful look,
And vanish'd like bubbles that burst on the
brook;
But deep in the mountain was heard a sweet
strain,
As the lady went home to her bower again.

The web was unfinish'd; she wove and she spun,
Nor rested a moment until it was done;
And there was enough, when the work was
complete,
To form for a dead man a shirt or a sheet.

The heroes return'd from the well-foughten field,
And bore home Sir Frovin's corse, laid on a
shield;
Sad sight for the maid! but she still was alert,
And sew'd round the body the funeral shirt:

And when she had come to the very last stitch,
Her feelings, so long suppress'd, rose to a pitch,
The cold clammy sweat from her features out-
broke;
Death struck her, and meekly she bow'd the head
stroke.

She rests with her lover now deep in the grave,
And o'er them the beeches their mossy boughs
wave;

There sing the Erl-maidens their ditties aloud,
And dance while the merry moon peeps from the
cloud.

THE ASTOR LIBRARY.

MESSRS. EDITORS:—If you think it would be sufficiently interesting to the readers of the *Literary World*, I would be glad to fill one of its columns weekly for some time with a list of the most important works that have been or may be purchased for the Astor Library, classified for the most part according to subjects. My object in this is not only to acquaint the community with the progress we are making in forming a collection of books for their use, but also to elicit from scholars and men of science valuable suggestions in filling up the chasms which they may thus discover in our collection in the several departments of learning. It is a governing consideration with the *direction* of the Astor Library in their purchases, first to obtain such books of value as are now either wholly wanting in our other public libraries or found only in very few of them, and upon the same principle the selection will be made from our catalogues for the lists that will be offered you for publication. I subjoin one containing a list of some of our books on the fine arts; and you can judge from this, if it is worth your while to indulge me with the space asked for.

Respectfully yours, J. G. COGSWELL.

New York, March 31, 1849.

WORKS ON ANTIQUITIES AND THE FINE ARTS.

Recently purchased for the Astor Library.

1. **PIRANESI—OPERE.**—The collection of splendid works on Roman Antiquities, Architecture, and Classical Ornaments, 27 in 22 vols. atlas folio, bound in crimson morocco. This is a complete set of the two Piranesis, choice and fine copies of the Original Roman Editions, with brilliant impressions of the plates, and probably the first complete set in the country.
2. **Grecian Antiquities**—a complete Series—16 vols. in 13, royal folio, bound in Turkey morocco, viz:—
Stewart and Revett's Athens, with Supplement, 5 vols.
Woods's Palmyra and Balbec, 2 vols. in 1.
Inedited Antiquities of Attica, } 2 vols.
original edition, } in 1.
Ionian Antiquities, with additional Chapter,
Inwood's Eretheion at Athens, 1 vol.
Major's Ruins of Paestum, 1 vol.
Wilkins's Magna Grecia, 1 vol.
Stanhope's Olympia, } 2 vols. in 1.
Allason's Pola, }
Adams's Ruins of Spalatro, 1 vol.
Le Roy, Monuments de la Grèce, 1 vol.
3. **Choiseul Gouffier, Voyage Pittoresque de la Grèce**, first impressions, bound in morocco, 3 vols. folio.
4. **Saint Non.—Voyage Pittoresque en Sicile**, original impressions, French calf, royal folio, 5 vols.
5. **Houel.—Voyage Pittoresque des Isles de Sicile, de Malte et de Lipari.** 4 vols. in 2.
6. **Voyage Pittoresque de la Syrie, de la Phénicie, de la Palestine, et de la basse Egypte**, numerous engravings of Palmyra, Balbec, Egypt, and the Holy Land, imperial folio, 2 vols. in 1.
7. **Lord Kingsborough's Antiquities of Mexico**, comprising fac-similes of Ancient Mexican Paintings and Hieroglyphics, preserved in the Royal Libraries of Paris, Berlin, Dresden, Vienna, &c.—illustrated by upwards of 1000 beautifully colored plates, accurately copied from the originals, imperial folio, 9 vols.
8. **Dodwell's Views in Greece**, colored equal to finest drawings; imperial folio, 1 vol.
9. **Galerie complète du Musée Central de France**, publiée par Filhol, avec le supplément; fine original impressions, royal 8vo., 11 vols.
10. **Archæologia from the commencement**; 4to., 32 vols.
11. **Vies et Œuvres des Peintres les plus célèbres**, 4to., 25 in 8 vols.
12. **Carter's Ancient Sculpture and Painting in England**, with Notes by Meyrick, Turner, and Britton, royal folio, 2 vols. in 1.
13. **Carter's Ancient Architecture of England**. Edited by Britton, folio, 1 vol.
14. **Durand et Le Grand—Recueil et Parallele des Edifices remarquables anciens et modernes**, exhibiting 1000 examples of Buildings, &c., atlas folio, 1 vol.
15. **L'Espagne Artistique et monumentale; vues et descriptions des monumens les plus notables de l'Espagne**, folio, 2 vols.
16. **Silvestre—Paleographie Universelle, ou collection de Fac-simile d'Ecritures de tous les peuples et de tous les temps.** Atlas folio, 4 vols.
17. **Cotman's Architectural Etchings of old English Buildings**, imperial folio, 2 vols.
18. **Knight (H. G.)—Ecclesiastical Antiquities of Italy**, from Constantine to the Fifteenth Century. Imperial folio, 2 vols.
19. **Knight (H. G.)—Saracenic and Norman Remains in Sicily.** Imperial folio, 1 vol.
20. **Meyrick's Ancient Armor.** Folio, 3 vols.
21. **Reynolds, Sir Joshua.** Graphic works, folio, 3 vols.
22. **Musée des Armes de l'Empereur de Russie**, folio, 1 vol.
23. **Musée Royale de la Haye.** Folio, India proofs, 1 vol.
24. **Rigaud—Vues des Palais, Châteaux, et Maisons Royales de Paris et de ses environs**, folio, 1 vol.
25. **Murphy's Arabian Antiquities of Spain**, atlas folio, 1 vol.
26. **Pugin's Glossary of Ecclesiastical Ornament and Costume**, royal 4to. 1 vol.
27. **Pugin's Examples of Gothic Architecture**, 4to. 3 vols.
28. **Pugin's Specimens of Gothic Architecture**, selected from ancient edifices in England, 4to. 1 vol.
29. **Coney's Foreign Cathedrals**, imp. folio, 1 vol.
30. **Coney's Beauties of Continental Architecture**, royal folio, 1 vol.
31. **Museum Florentinum**, royal folio, 6 vols.
32. **Weale's Divers Works of Early Masters in Christian Decoration**, folio, 2 vols.
33. **Antichità de Ercolano, cioè Pitture, Bronzi, Lucerne, Candelabri**, royal folio, 9 vols.
34. **Bouillon. Musée des Antiques**, folio, 3 vols.
35. **Galerie du Palais Royal**, folio, 3 vols.
36. **Galerie Aguado. Proofs**, folio, 1 vol.
37. **Neale's Views of the Seats of Noblemen and Gentlemen in England, Wales, Scotland, and Ireland**, royal 8vo. 11 vols.
38. **Britton's Public Buildings of London**, 4to. 2 vols.
39. **Agincourt (Seroux D') Histoire de l'Art par les monumens**, royal folio, 6 vols.
40. **Visconti—Iconographie Grecque et Romaine**, folio, 7 vols.

WEBSTERIAN IN REPLY TO "Q."

I HAVE only a few words to offer in reply to Q.

1. Q. charged me with saying, that the progress of our language towards greater simplicity and broader analogies, is "to its *utmost limit*" inevitable, desirable, &c.: and on this ground represented me as "begging the question at issue." I replied, that I had said nothing about "utmost limit," but on the contrary had stated that my remarks respecting the progress in question, were confined to "a *very limited* class of words." Most persons would feel bound, under these circumstances, to retract the charge in a candid and gentlemanly spirit; or to make it good, either by pointing out the expression ["utmost limit"] or proving, by a strict analysis of my language, that it was necessarily *implied* in what I said, and that I had not restricted its meaning as affirmed. But nothing of this kind does Q. attempt. He merely quotes a passage in which I said, "no reflecting man can suppose that the tendency towards simpler forms has just at this moment spent its strength; no wise man would wish it to be arrested, when he reflects on the multiplied anomalies which yet remain to be removed." Now every reader will see that the very qualification here made, "just at this moment," shows that I could not have been speaking of the "utmost limit," as claimed by Q.

2. I had stated that Webster was the first lexicographer who omitted the *k* in such words as "*music, physic*," &c. Q. replied, that he supposed *attack* and *gimcrack* to be "such words," and "yet Webster spells them with the *k*." I appealed to his candor, and asked in return, whether he really did suppose *attack*, &c., to be "such words" as those I referred to in mentioning *music, physic*, &c. This question he does not answer. In asking it, I had no thought of impeaching his veracity. I meant only to say, as I did say elsewhere, that there was no reason why he should affect to misunderstand me. He certainly has said nothing to make any of your readers believe there was.

3. The same observation applies to what I said about the remarks of LOWTH and WALKER,

as to the impropriety of doubling the final consonant in adding the formative *er, ing, ed, &c.*, to such words as *travel*. Their argument was certainly an intelligible one, viz. that since the final consonant is not doubled in all corresponding cases, as *suffer-er—offer-ing*, it ought not to be doubled in *travel-er*. But Q. urges the case of adjectives in *ly*. Now I might have answered more fully (though it is implied in what I said), that the final consonant is *not* doubled in the case of these adjectives. No one writes *nationn-ly* or *reall-ly*. The adverbial ending *ly* (lick or like) is simply added to the primitive words, as in *real-ize, real-ist, real-ly*, just as Walker directed in *travel-er*. The appeal of Q. to this class of words, therefore, presents no inconsistency in Webster or any one else. As to *chancellor*, Q. will find it derived from *cancellarius* (and hence the double *l*), in the Revised Edition of Webster unabridged; though in the abridgment, as in most cases, only the etymology is more briefly given.

4. Q. now finds that *ochre* and *lustre* are not exceptions in Webster's Revised Edition, but are given double, with the termination *er* put first, like other words of this class. His complaint is, therefore, changed—Why is the termination *re* used in the definitions? I answer, that when both forms are given as good spelling, either of them (and especially the one most prevalent) may properly be used. He objects that Dr. Webster formerly spelt *mas-sacer*, &c. He might as well object to *hainous, fether*, and many other words. These have been altered in the Revised Edition, and it was the spelling of this edition alone that I undertook to defend. The change has been universally approved, except by a few who have some motive, *per fas aut nefas*, to run this dictionary down.

5. I have shown that *expense, license*, and *recompense*, were spelt with *c* in editions of Hume and Robertson, published at the close of the last century, and therefore in general use, as I said, "some forty years ago." An edition of Burke, with the same spelling, was reprinted in this country in 1807. We occasionally see it even at the present day. *Licence* may be found in the London Athenæum of January last. So much for Q.'s question—Who so spelt those words?

Your readers will now judge to which of us most properly belongs the imputation of "quibbling." They are undoubtedly tired of this discussion. Candor and fairness demand that he who comments on the statements of another, should take the meaning as it was obviously intended. Such, I believe, are the expectations of those who read the Literary World; and it is in this view I still say that Q. has mistaken his place.

WEBSTERIAN.

THE AMERICAN ETHNOLOGICAL SOCIETY.

A MEETING of the Ethnological Society was held on Saturday evening, the 24th ult., the REV. DR. ROBINSON in the chair, of which we find the following Report in the Tribune.

MR. J. R. BARTLETT, the Corresponding Secretary, read a letter from Mr. S. WELLS WILLIAMS, dated Canton, January 2, 1849—when Mr. W. was busily engaged in studying the Manchu Language under a native teacher, although to his regret the pronunciation of the Manchu differed so much from that of the books obtained by him in the language, that they were of less use than was expected. "Indeed," remarks Mr. W., "it is beyond the powers of the Roman alphabet to express many of the guttural sounds of the language."

How far I shall proceed I cannot say, as I contemplate at present only to learn enough to read the characters with facility, both running and printed, so that I can use the type I brought out."

Indian Vocabularies, Traditions, &c.—Mr. BARTLETT also read a communication from Mr. B. M. Norman, a Corresponding Member of the Society, transmitting two Vocabularies of the Indian Nations, the CHETIMACHES and ATTACAPAS—being a letter written to Sir William Dunbar respecting some of the curiosities of the country, to be communicated to "La Société du Nord." This letter, it is stated, was written by Martin Duralde, Esq., the Commandant of Attakapas (La.) in 1802. The original MS. is in French, but has been translated almost literally by Mr. W. M. Carpenter, of Opelousas, La., and, as translated, transmitted to the Ethnological Society by Mr. Norman.

These two Nations, interesting in many respects, are now extinct; and, as far as the writer was aware, these Vocabularies constitute the sole remains of their language which have survived them. The MSS. were found among some old papers and letters in the loft of a gentleman's house in the neighborhood of Opelousas, La., where they had been some forty years. We understand that these interesting remains will soon be placed before the public in a convenient and durable form.

A number of most curious and not a little amusing Traditions of these Tribes, were embodied in the papers transmitted from Mr. Carpenter—one of which we extract, as a matter of interest to many readers whose sympathies are with the Red Men and their Institutions, no less than their Legendary Literature, if such it may be termed. It was as follows:—

"**The Creation of the Sun and Moon.**—The Sun and Moon were created, runs the tradition, for man and wife. The moon, as male, was intended to vivify and illuminate all things upon the earth; but having neglected to strengthen itself by baths, it was condemned to remain in the state in which it came from the hands of its Creator; its light pale, and without vigor, continuing in ceaseless pursuit of its wife, the Sun, without being able to overtake it. The Sun, to the contrary, more attentive in taking her baths and her bitters, merited the prerogative of shedding her benefits to the world and mankind. It has always been held in great veneration among them, and has often stopped in its course to give them time to overcome their enemies, to secure their prey, and to complete their voyages and travels."

Such was one train of these rude savages' ideas of the Creation; their tales of the origin of Mankind and of the World, are still more curious, but we have not room for further extracts.

Ancient Works upon the Rio Gila.—Mr. SQUIER read a letter from Col. EMORY, transmitting plans of a number of ancient works, buildings, etc., situated in the Valley of the Rio Gila, not described in the recently published Report of Col. E. One of them was of a large rectangular structure, 150 feet long by 90 broad, flanked by ten smaller edifices, 36 by 24 feet. Extending nearly around these works was an *acequia*, or canal for conveying water. Also the remains of a wall of adobe. The *casa*, at the time of Col. Emory's visit, was in complete ruin—"one pile of broken adobes and foundation stones of black basalt." Another of these structures exhibited a circular foundation, 270 feet in diameter, and somewhat resembling some of the singular monuments described by Mr. Squier in his recently pub-

lished work on the "Ancient Monuments of the Mississippi Valley." Another similar circle, in the immediate vicinity, was 350 feet in diameter. Besides these, there are many other rectangular structures, to a greater or less extent dilapidated. Mr. Squier remarked that, from all the information which could be obtained, it appeared that there was no *monumental* evidence to connect the ancient inhabitants of this region with those of the Valley of Anahuac and Central America. It remains to be seen what will be the result of a comparison of the languages of the Moqui and other semi-civilized tribes above the Gila with those of the ancient Mexicans.

Ancient Remains of East Tennessee.—Mr. SQUIER also read a letter from Mr. J. G. M. Ramsay, Secretary of the Historical and Antiquarian Society, communicating a variety of facts relative to the Ancient Monuments of East Tennessee. Among other monuments is a rock, rudely sculptured, which is considered as undoubted an evidence of European discovery and adventure as the more celebrated one at Dighton, in Massachusetts.

The Monuments of Western New York.—A communication was read by the same gentleman from Mr. Charles Whittlesey of Cleveland (O.), expressing his entire concurrence in the conclusions of Mr. Squier respecting the date and origin of the Ancient Monuments of Western New York. Mr. Whittlesey suggests that they may belong to the same system with those of Northern Ohio; and gives several accounts, derived from the Indians, tending to show the modern date of the works in that section.

Explorations in the East.—Letters were read by Prof. ROBINSON from Rev. Eli Smith and Rev. W. M. Thomson—the latter giving an interesting account of his explorations in and about Damascus and other parts of Syria. He observes that there are more extensive remains of antiquity in Damascus than are generally known; and proceeds to a vivid description of one of them. One is an immense building, which he describes minutely; it is built of heavy stone, 70 paces long on the South side, with a door in the centre; and on the West side it is at present 53 paces in length.—Mr. Thomson also gave an entertaining narrative of the different stages of his journey, with delineations of the nature of the country.

African Languages.—Mr. TURNER made some observations on a recently published work, entitled "Some Account of Bonny, on the Coast of Guinea, its Language and Inhabitants,"* transmitted through him to the Society by its author. After treating of the language, Dr. Koeler arranges his observations, gathered during a four months' residence on the Coast in 1840, under such heads as "Kroo negroes," "gods," "tornadoes," "canoes," "head-dresses," "arms and accoutrements," "houses," "boys' sports," "burials," "conjurers," "trade," "slaves," and concludes with a meteorological journal. His account of the language, of which very little has hitherto been known, owing to the unhealthiness of the place and the jealous precautions of the natives, tends to establish the correctness of the division, made by the Rev. J. L. Wilson, of the languages of the coast into two grand classes, situated respectively to the north and south of the Cameroon Mountains (Bibl. Sacra, Nov. 1847). For in those respects in which the Mandingo and Grebo differ from the Mpongwe, the Bonny

* Einige Notizen über Bonny, an der Küste von Guinea, seine Sprache und seine Bewohner, von D. Hermann Koeler, M.D. Göttingen, 1842.

language agrees with the former: thus it employs postpositions instead of prepositions, places its adjectives before their substantives, in compounds places the possessor first, &c., and counts by fives and scores.

The Picture-Writing of the Indians.—A letter was received from HENRY R. SCHOOLCRAFT, Esq., on the scope and capabilities of the "Picture-Writing" of the Indians. In respect to the *Lenno Lenapi*, Mr. Schoolcraft says: "The name *Lenno Lenapi* has been said to mean 'original men.' It means no such thing. *Lenapi* is the equivalent for the Northern Algonquin *Inabi*, meaning specifically an Indian. *Lenno* is the equivalent for *enno* or *annish*, meaning common or general; and thus the Delawares, like the Chippeways and their congenial tribes, called themselves, as at this day, the 'common people,' the 'mass of men,' as distinguished from Englishmen, Frenchmen, &c."

Archæological Map of New York.—Mr. SQUIER read a communication from L. W. Morgan, Esq., of Rochester, detailing the plan of an Archæological and Ethnological Map of New York, upon which he is engaged, and which will be published by the Smithsonian Institution in connexion with Mr. Squier's Memoir on the Ancient Monuments of this State.

AN HOUR WITH ATHENÆUS.

[From the "Gentleman's Magazine."]

WE remember a frontispiece to an old edition of Aulus Gellius, which represented the author writing with the Goddess of Fame, or Philosophy, by his side, and at the end of the room was a window which opened into the street beyond; and through that opening the eye caught a glimpse of some great ancient city. The street, which ran past that house, was some street of Athens or of Rome; and an Athenian or Roman crowd was soon collected round a distant portico; and the busy din of life seemed to reawake again (as in Tennyson's "Day Dream") from the sleep of centuries. Such a window, such a vista into past years, is the work which Athenæus has left us. It is alone in its class; there is no book in the world which resembles it. It is no romance of love or hate; its author was no poet or dreamer, but a poor learned grammarian, who loved, really loved, grammar rules and prosody for their own sake, and who wrote also a history of the Syrian kings. The great poet of Persia says,

Thy life is a riddle, O Hafiz;
Its reality is a spell and a tale.

Such is the life of Athenæus. We doubt not that he was an amusing companion, with an inexhaustible store of oddities and anecdotes, and a no less store of cumbrous learning and pedantry; yet the graver and heavier parts of his character were doubtless relieved by a fund of sunshiny humor and (what is essential to this kind of character) an amusing but inoffensive vanity. But the especial details of his life have faded away from the memory of the world, and there is no vestige of them left. And yet the reader of his book can trace there the exact lineaments of the author, and every page mirrors his excellences and his defects, blended together in a most singular confusion. Swift says, "I never read a book but it seemed to be talking to me;" and everybody must feel the truth of the assertion. "The images of men's minds remain in books, exempted from the wrong of time and capable of perpetual renovation; neither are they fitly to be called images, because they generate still and cast their seed in the minds of others, provoking and causing infinite actions and opinions in

succeeding ages." Men cannot disguise themselves; the author's real character will always struggle into light, in spite of all his efforts to conceal it. Sterne's heartlessness is read through his sentimental pathos, just as Cicero's "Respublica" was read in the palimpsest under the monkish legend; and Seneca's mean ambition shows the cloven foot under the philosopher's robe, in spite of all his affectation of austerity; while, on the contrary, Rabelais by his buffoonery vainly endeavors to hide his love for his race, which breaks out continually from the midst of his absurdities; and Epicurus vainly masks his own brave honest heart under an outward system of worldliness. And just in the same way, in the supper or symposium which Athenæus has reported so accurately to posterity, he has unconsciously been painting his own portrait. Just as in the German legend of the Cathedral of Cologne, the artist sketched his plan, and then found that he had been only drawing from memory the plan of some other cathedral,—so too Athenæus, in attempting to delineate the characters of his guests, has only been painting himself in different attitudes; the phantoms and shapes that he has conjured up in his brain are (like the spectre of the Broken) mere optical illusions and shadows of himself. The humor, the pedantry, the dulness, and the brightness, which amused his contemporaries at their evening parties in Alexandria and Rome, are mirrored in these pages for us, and we can sit down and enjoy his company in his work, in some respects even more fully than we could have done had we been bodily present there. Every man is both better and worse than his books; and though we may lose much of his kind-heartedness and good feeling, we also lose much of his eccentricities and oddities, and perhaps, if we strike the balance, we are gainers by the exchange.

The "Suppers of the Deipnosophists" is one of those books which can be taken up and laid down at any hour or in any humor, and as often as you choose. It always wears an honest smile (if I may say so) when it meets us, and whether we read it by day or by night, before breakfast or after supper,—whether we come to it fresh for the coming day's exertions or wearied with its busy hours of past labor,—in short, in any humor, Athenæus's book is a pleasure, unless we except the periods of hunger, and hold with the witty Fortiguerr, in his "Ricciardetto,"

Che a dir la giusta, e pena e non diletto
Sentir parlare del mangiare e bere,
Che fu fatto in quel nobile convito,
E non poter cavarli l'appetito.

There is, as we have said, no book exactly like Athenæus; but yet, perhaps, we can approximate to classifying it. It belongs to that class which includes Rabelais, Burton's Melancholy, Tristram Shandy, and, in an inferior degree, Southey's Doctor. These are books for every season and humor, and, if we chose to adopt the phrase of the advertisements, we might call them "every hour its own restaurant!" They all wear a kind of family likeness, though, in some respects, they differ widely from each other. All of them abound with quaintness and learning, which mutually illustrate each other; and all are distinguished by a deep vein of strong practical humor, and side by side with this runs, as usual, a deep vein of feeling; and wherever these two meet, poetry is never far off. Athenæus has been called dull, but how often his language kindles into genuine poetry, as he relates some touching legend, or some beautiful custom of ancient

days! Thus, for instance, after a long dissertation, full of legends and stories, he suddenly winds up with the following exquisite little glimpse into his own time, into the "now" which enveloped him when he lived and wrote:—

"And while we were conversing about such matters, suddenly there was heard over all the city the noise of pipes and of cymbals, and the beating of drums, rising with the sound of distant singing. For it happened to be the feast formerly called the Parilia, but now the Romæa, the most excellent and music-loving Emperor Adrian having on that day built a temple to the Fortune of the City; and that day in every year is held as a holiday and festival by all the citizens, and even all the strangers who may be residing at Rome."

Many such echoes of ancient festivals and holidays come floating into our ears from these pages; for Athenæus, like all the other Greeks of that time, amidst the miseries and calamities of the present, turned for solace to the old times of paganism, as they hung quietly reflected in memory's horizon. Many an old ceremony is thus preserved to us, which would otherwise have been inevitably lost; many a local custom is thus handed down which would otherwise have been forgotten even in its native home, amidst the changes which swept over the ancient world. Thus he tells us that in the opening of spring the little children in Rhodes used to perambulate the city with childish dances and songs, and ask presents from door to door; and he even preserves the childish words which they were wont to sing:—

ἡλθ' ἡλθε χελιδὼν
καλὰς ὥρας ἀγορεύσας
καὶ καλοὺς ἐπιστάτους. κ. τ. λ.

The song is in truth untranslatable, rising, as it did, from those young hearts like an inarticulate wood-song of the birds, and expressing more the voice of instinctive joy and animal spirits at the return of the season, than any particular meaning in the words; but the following is a literal version. And surely the author who preserved the old custom for us had a sympathy with the poetry of human life—an ear for that music which streams up continually from our old earth to heaven, and of which childhood's happy voices form no inconsiderable portion.

The swallow's come, winging
His way to us here!
Fair hours is he bringing.
And a happy new year!
White and black
Are his belly and back!
Give him welcome once more
With figs from your store,
With wine in its flasket,
And cheese in its basket,
And eggs,—aye and wheat, if we ask it!
Shall we go or receive?
Yes we'll go, if you'll give.
But, if you refuse us, we never will leave.
We'll tear up the door,
And the listel and floor,
And your wife if you still demur,—
She is little and light—
We will come to-night,
And run away e'en with Aer!
But if you will grant
The presents we want,
Great good shall come of it.
And plenty of profit!
Come throw open free
Your doors to the Swallow!
Young children are we,
Not old beggars, who follow!

But it is time that we gave a little more information about the book itself, and, first of all, as to its form.

It is, as its title imports, a pretended report of the conversation of certain learned guests who met at supper in the house of a Roman Mæcenas, named Laurentius, who, it appears

from various parts of the book, was a great lord in his day, and had been procurator in Mysia (lib. ix.). The company consisted of some of the first literary men of the time, and during supper they conversed about the various dishes, &c., of which they partook, which affords matter for endless digressions, and quotations from Greek comedies, &c. As a dialogue, the work has hardly any merit at all. A shadow of a dialogue does indeed run through the book, and a question and answer are occasionally introduced, and we are sometimes favored with a little railery between the guests, but not unfrequently one speaker pours forth an uninterrupted harangue for twenty folio pages, and not even the presence of a rude cynic, named Cynulcus, can stop this loquacity. Perhaps, however, it is this very fault which makes the book so valuable in our eyes; the endless quotations from lost authors, and especially from the middle and new comedy (however they may spoil the character of the work), are as so many treasures preserved from a shipwreck; and it is only here that time has saved them for us. Schoell says, that Athenæus "had read and made extracts from eight hundred plays belonging to the middle comedy; he quotes above fifteen hundred lost works, and the names of about seven hundred writers, many of which, but for him, would be entirely unknown." His book is also a grand storehouse for all kinds of rare anecdotes and historical incidents, and many a curious biographical trait is preserved which would otherwise have escaped our knowledge altogether. I know not if any other ancient author records that Plato was very fond of figs (fol. 276, Casaubon's edition), and that Philip and Alexander were equally fond of apples; and that the latter having found a large orchard near Babylon, caused a great many baskets to be filled with them, and the soldiers pelted each other in a kind of mimic conflict!

To be concluded next week.

The Fine Arts.

AMERICAN ART-UNION.

THIS favorite institution has now fairly entered upon its business for the year, having with the last season completed its first decade. Its means and advantages have never been what they are at present, its enterprise is keen and far-sighted, and judging from its past accomplishments a brilliant and increased prosperity is before it. By its single principle of extensive combination, about 16,500 subscribers the last year combining to create for themselves a property in the Arts, it is enabled, without any reference whatever to the distribution of paintings by lot, to secure to each member more than the ordinary value of his payment in the book of prints, engravings, bulletins, &c., with the advantage, to the great number of its supporters in the city, and probably to an equal number of its subscribers visiting the city, of a commodious, well furnished Gallery of Works of Art, open free of all charge.

Let us look at this for a moment—and the advantages of membership of this institution will become still more apparent.

The Institution is conducted strictly for the benefit of all its individual members, to the extent of its officers, many of whom are upon duty in its affairs several hours daily, working laboriously throughout the year, without fee or remuneration. And this is not all. The financial and business arrangements are of great complexity. The highest mercantile talent and enterprise must be found in its

councils. Land is to be bought or leased, buildings erected for a gallery, and of course interest has to be paid and a sinking fund provided. Paintings must be bought, a gallery formed before subscribers appear. The credit of the institution must be kept inviolate, otherwise it is at the mercy of extortionate landlords or money lenders, or exorbitant picture dealers; and credit can only be secured by public confidence in the business abilities and integrity of its conductors.

It must be remembered in these and all other arrangements, that a great portion of the burden of the heavy expenses must fall upon the first months of the year, especially when the Gallery is opened so early in the season as at present, and that the returns from subscribers chiefly come in at the end of the year. This fact constantly presents a serious embarrassment in the management of affairs, and requires the greatest nicety of conduct on the part of the officers. The Institution, it is evident, must be kept at so high a point of credit, that, though dependent upon the taste of the public for its returns, its drafts drawn early in the year and payable at the close may be marketable at ordinary money values. And this credit has been thus sustained. Now it is not too much to say, that, leaving out of account the divided duties, still important and onerous, of the several special committees, the services rendered to the subscribers of the American Art-Union throughout the United States, by the leading officers, the President, the Treasurer, the Secretaries, would, if rendered to a Bank or an Insurance Office, be but indifferently compensated by an annual payment of ten thousand dollars—yet they get nothing. But it is no sinecure which they are discharging. We are not disposed to dwell upon difficulties, for difficulties are attendant upon all honorable enterprise, and they are of course prepared to meet them. But the management of such an Institution is a laborious and comparatively a thankless duty. The lovers of high art who fill their parlors with trashy daubs called copies of the great masters, are not the only grumblers. We admit that there are no Raphaels or Lionardos on the walls of the Gallery in Broadway, no such American works having as yet, probably, come within the knowledge of the Committees; but, having said this, we would add in reply to this pretentious class of faultfinders, the words of Burns' apology for poor human nature:

What's done we partly may compute,
But know not what's resisted!

The canvas of the pictures rejected by the Art-Union would furnish tents for an army. Yet one would think there would arise a unanimous burst of admiration from the artists whose works are received and well paid for, in spite, frequently, of the hostile pressure from without to which we have alluded; but he who looks for good feeling in such a case knows little of human nature and its bearings in this instance. Corporations have no souls, therefore pocket the funds, run to the first accessible newspaper, and abuse them lustily.

No one, however, complains of these things. The Art-Union takes no revenge, buys the best pictures to be found, pays fair and liberal prices for them, supports a corps of artists in their winter studios, and on their summer excursions, relieves them of all sense of patronage, providing for them *ad libitum* those twin enjoyments of life, which go so capably well together, prosperity and grumbling.

But passing over the unpaid, extensive business cares of the directors, to but a small part of which we have barely alluded, what

does the subscriber get for his investment of five dollars? We have now before us a portion of his return for 1848. The series of outlines of "Rip Van Winkle" by Darley, and the line engraving of "Queen Mary signing the Death Warrant of Lady Jane Grey," after Huntington, are now ready in sufficient numbers to warrant the entire distribution to all the members commencing with the 1st of May. Of the Rip Van Winkle illustrations we have before spoken at length. In originality, depth of character, freedom and beauty of drawing, they are of a very high order, and if published in the old style by the trade would have commanded from the lovers of art the full price of the subscription to the Art-Union. They are far in advance of the similar publication of the year by the London Art-Union. No subscriber who values a genuine work of art should feel the least disappointment at receiving this book of outlines, though he got nothing else; but all will get, besides, the usual large engraving, which may be satisfactorily compared for accuracy and spirit with the original painting now hanging on the walls of the Gallery.

As the Institution advances it is enabled to do more and more constantly for every individual member—to say nothing of the distribution of paintings, which of course increases rapidly in value. Thus the simple catalogue of the Gallery has grown into a Fine-Art Bulletin, illustrated with woodcuts of the paintings of the year, with ample information for country subscribers of the state of the Gallery, &c., and supplementary matter of interest on the state of the Arts generally. This is now quite an attractive monthly publication, and is sent to subscribers to the Art-Union throughout the country, gratis. The number for April has just been issued. We learn from it that the engraving for 1849, the plate of "Youth," being the second picture of Cole's series of the "Voyage of Life," is in progress in the hands of Smilie, who it is said will render it the best executed landscape engraving ever issued in this country. At etching of it will accompany the "Transactions" to be issued in May. The subject of the Medal for the new year will be the head of Col. Trumbull, in continuation of the series of Allston and Stuart. Another series of outlines is in contemplation, of which an announcement will be made hereafter.

The tendency of the increase of support of the Art-Union to the benefit of each individual member is shown in a commission just given to the distinguished sculptor, Brown, to model a Statuette, to be executed in bronze, twenty inches in height, of an Indian—of which twenty copies have already been ordered of competent artists—a rare and costly work. The number of prizes as well as their quality thus increases, till a subscription to the Art-Union is certain to be a highly profitable investment.

The Gallery of the Art-Union now numbers seventy-two paintings, the property of the Institution. Of these we may speak on another occasion.

We have thus glanced at the present condition of the Art-Union. Its affairs are open to the public without reserve, and its character may be tested by any one who is at all interested in the matter. It invites examination. The annual exhibit of its proceedings, to be published immediately, will show a highly satisfactory state of progress, to be surpassed, however, we trust, by a naturally improving standard of development from year to year. This is looked for by the public, and the managers should not be insensible to the demand. It has done much for the Fine Arts already in America—let it go on and do more.

What is Talked About.

Copyright Question—Dr. Cogswell's Return
—The Trade Sales—Mr. Macready's
Speech at New Orleans—Mr. Macaulay's
Letter—Caleb Quotem Professorships—
Memory of a Mexican Lady—Rose Telbin
—The Academician Etty—New Journal
of Design—Death of Bernard Barton.

The Copyright Question is again becoming a topic of the Press, by no concerted movement, but from the natural development of the evils of the present system which force themselves on the attention. There is at present very slight guarantee to the purchaser of a book, reprinted from an English copy, that he either gets the whole of it, or that it is without some superfluous or impertinent addition. There are whole classes of imperfect books constantly manufactured and sold, in the purchase of which the American buyer is, to a certain extent, a sufferer. Such are generally books illustrated by engravings. The latter frequently form an essential part of the text, and are commonly omitted altogether, or perhaps reproduced in so wretched a style as to bear little resemblance to the originals. Again, the new editions of works in England, with the alterations or improvements, are seldom followed by the American publisher, who is quite content with his stereotype plates as they stand, without being at the trouble or expense of alterations. Hence books are in current use in this country which differ essentially from the present genuine editions of the authors. There is no way to remedy this and other gross evils, but by the establishment of the natural relation between the author and the public. We trust this matter will be agitated, and brought before the next Congress. Mr. CLAY was always an earnest supporter of the International Copyright, and we trust may again bear witness to its justice. Its expediency will be sure to take care of itself. What is wanted is entire Free Trade in matters of literature—the abolition of all duties on books, and the equalization of all literary privileges.

Among the passengers by the Canada from Liverpool was our fellow-citizen, Dr. Cogswell, who has been welcomed by his friends on his return from his short but thoroughly occupied visit to England in behalf of the Astor Library. Our readers are already familiar with the success of his tour from the letter from his pen a short time since, published in the Literary World—one of the concluding sentiments of which in reference to his cordial reception by Englishmen, has been just so happily engrafted on his dinner speech, by Mr. Macready, at New Orleans. "I would express my wish," said Mr. M., "that a letter lately written by the gentleman deputed to purchase books for the Astor Library could be read in every log hut through the length and breadth of the land, to disabuse the common mind as to the disposition of Englishmen towards this country." Some of the gratifying results of Dr. Cogswell's journey are indicated in another column of our journal, in the list, already furnished by him, of books of Art, &c., purchased—the continuation of which will doubtless be of interest to our readers. The library already numbers, we understand, some 20,000 volumes. The building will be commenced at an early day in Lafayette Place. In the meantime till the 26th inst. the plan of the building is open to competition from Architects, according to a notice in our advertising columns.

The New York Trade Sales closed last Saturday, after a business of unusual activity. An adjournment took place to attend

the funeral of Daniel Appleton on Friday, every mark of respect having been paid to his memory and the family, by meetings and resolutions of condolence at both houses. We notice the following proceedings in the *Mirror*: "A meeting of the Book Trade has been held to consider the expediency of charitable societies engaging in the publication of books; and a committee was appointed, consisting of the Messrs. Carter and Roe Lockwood of New York, Mr. Hammersley of Hartford, Mr. Perkins of Philadelphia, and one other, to report in August next, of facts, &c., touching the matter, to obtain information in the premises, and report what action is to be taken."

— The close of MR. MACREADY'S farewell engagement at New Orleans was signalized by a brilliant festivity, at which General Lewis presided, and the distinguished orator Prentiss, among other guests of mark, was present. In the table devices we see noticed "a creditable attempt to represent the old house at Stratford-on-Avon, where Shakespeare was born." Mr. Macready's speech was, as usual, compact of thought and expression, and naturally and forcibly delivered. His allusion to Shakespeare was very happy. "Like the priest in the Eastern temple, I fancy I intercept the oblations due to the divinity I serve. [Applause.] It is upon the altar of our divine Shakespeare that the offerings of enthusiasm, the incense of praise should be heaped, which you so profusely lavish on his officiating minister. [Cheers.] To him and to the inspiration of his 'mighty line,' to the singleness of purpose with which I have, however ineffectually, sought and striven to extend the love and knowledge of his works, restoring to the stage the purity of his text, and endeavoring to present a simple, severe, yet comprehensive illustration of his vast conceptions, I owe the little credit that may be awarded me, and can make pretension to no more. To hope and to believe that I may be occasionally associated hereafter by yourselves, and perhaps by some of your children, in your vacant hours of musing and remembrance, with the sufferings of Lear, the remorse of the usurping Thane, or the mental conflicts of the philosophic Hamlet, is to me a sufficing recompense."

His remarks on the relations of England and America were in a cosmopolitan spirit, in which he did not forget—both sides of the question. This was his tribute to the genius of American institutions. "And who is the low-minded, the narrow-hearted Englishman that would grudge you the fulfilment of this noble mission, or the world its benefit? [cheers] who, bounteously favored himself with the blessings of a constitution, at once free, expansive, and improvable, would descend to the cavils of envious disparagement against you, because you seek to expand to the widest limits the first great principle of good government, 'the greatest possible happiness of the greatest possible number?' [cheers] because you advocate the unfettered independence of individual opinion, and assert above all other earthly claims to honor, those qualities which

'He who walked in glory and in joy,
Following his plough along the mountain side.'

so triumphantly champions as the 'pith of sense and pride of worth!' In his burning words

'Let us pray, that come it may,
As come it will, for a' that,
That sense and worth, o'er a' the earth,
May bear the gree and a' that,
For a' that and a' that,
It's coming yet for a' that.

When man to man the world o'er.
Shall brothers be and a' that." [Cheers.]

Mr. M. may, we understand, be early expected in New York, after an engagement in Philadelphia.

— Messrs. Harper have received the following reply from Macaulay, on the receipt of a copy of the Websterized edition of his *History of England*.

"GENTLEMEN:—The copy of my history which you were so good as to send has this day reached me. I can, as yet, only judge of the general effect of the paper and typography; and that effect is highly creditable to your house.

"The spelling differs from mine. But the difference does not affect either the substance or the style of my work; and I, therefore, do not consider myself as personally aggrieved by the change. If my sentiments were suppressed, or my language altered, I should think that I had a right to complain. But as to the spelling, I have no wish except that it may be such as is generally acceptable to American readers.

"T. B. MACAULAY."

This is published in the papers with such editorial comments as "the Macaulay Hub-bub quieted," a "settler," and the like authoritative expositions. If the letter means anything, and we are not prepared to say that it does mean anything, it is simply that Mr. Macaulay is quite indifferent to the spelling of his writings in America; in other words, has quite a contempt for the whole question in this country. No one would accuse him of the absurdity of desiring one method of spelling for America and another for England, or in the present state of American literature, of setting up cisatlantic authority for universal usage. Yet this is what he must be driven upon by the terms of his letter. Either uniformity in orthography is of no consequence at all, or "what is generally acceptable to American readers" is to govern wherever the English language is written. The letter is very cautiously evasive, and, in fact, says nothing—least of all, anything which can be construed into an approval of the alterations.

— The multifarious duties of a Professor in an American College, may be seen from an item of news in the *Courier*:—"The Rev. J. W. McCULLOUGH, D.D., Rector of St. John's Church, Lafayette, Ind., having accepted the Professorship of Belles-Lettres, Mental Philosophy, and Geology, in West Tennessee College, at Jackson in that State, and also the Rectorship of St. Luke's Church in that place, has changed his residence accordingly."

— The following tribute to the memory of a Mexican lady, which we find in the *Courier and Enquirer*, should never be separated from the annals of the war:—"The *Donna Augustina Ferrando*, of Tlaliscoyan in Mexico, died early in January. Coldly as this announcement may fall on the ear of the general reader, there are yet hearts in these United States which will mourn that one so kind, so gentle, so courageous, where good was to be done and mercy was to be implored, should have been removed from the scene of her virtues and benevolence.

"The residence of this lady was on the route from Vera Cruz to Orizaba—about forty miles from the former.

"She had frequent occasions and never neglected one—of showing kindness to American prisoners, during the late war. In one instance, especially, that of a lieutenant of the American army, who was made prisoner on the march from Vera Cruz by a party of gue-

rilleros, carried to Tlaliscoyan, and there sentenced to be shot, she manifested the most heroic kindness—interposing herself on the fatal spot between the victim and his executioner, and finally rescuing him and carrying him off to her own house, where he was treated as a son.

"To mark his sense of this heroic humanity, Com. PERRY, to whom the facts were made known, gave orders that all persons and property belonging to the family of this lady should pass the blockading squadron off the Alvarado river, free of all search."

— The *Post* thus notices the death of a young, beautiful, and always acceptable member of the Broadway Company of Actors, a sister of Mrs. Gurner, a former celebrity of the Park:—"The accomplished and pleasing actress, ROSE TELBIN, died on Saturday (the 24th March). Her disease was an enlargement of the heart, the immediate cause of which was a severe cold that she took at the Astor Opera House, near the close of the season. Miss Telbin was a native of Leamington, England; her father being of the theatrical profession, she adopted it early in life. After a short and successful engagement at the Haymarket Theatre, she was engaged by Mr. Barrett as one of the company of the Broadway Theatre in 1847. She was successful there from her first appearance. She then became a member of the Park until it was burnt, and then again of the Broadway, until her death. She was to have been married, had she lived, to Mr. Dawson, one of the company.—She was distinguished for excellence of private character, as well as for her professional abilities."

— ETTY, the Royal Academician, in an interesting autobiographical sketch in the February number of the *Art-Journal*, mentions that the first honor which he received in his career as an artist, was from the United States. Speaking of Venice, he says: "Its grand and glorious Academia, where the godlike statuary after the antique stand in a circle and hold their council, is one of the best appointed and most complete Academies of Europe. Here I studied, and they did me the honor to elect me an Honorary Academician. *Charleston, America*, gave me the first diploma, Venice the second, England the third." It is, no doubt, a matter of great gratification to the Academy of Fine Arts, at Charleston, if it is still in existence, to know that it was thus the first to recognise the excellence which has since become so fully established.

— A new periodical, devoted to the Industrial Arts, has just been started in London, called the "Journal of Design." Its object is to exhibit the latest advances in Ornamental Art, in all of the branches of decorative manufactures, in metal, glass, ivory, pottery, paper-hangings, carpets, and printed and woven fabrics. One peculiar feature in its illustrations is the exhibition of actual specimens of the textile and other fabrics; and the specimen number contains patterns of chintz, printed flannels (hairy almost to the richness of velvet), paper-hangings, bookbinders' calico, &c. Such a work, acquainting them with the most recent patterns of these fabrics, would, we think, be of great use both to manufacturers and merchants in this country. A specimen number may be seen at Mr. G. P. Putnam's, 155 Broadway.

— The *London Athenæum* records the death of the Quaker Poet, Bernard Barton:—"On Monday week, Bernard Barton—long known as 'the Quaker Poet'—died at Woodbridge, in Suffolk, from a sudden attack of disease of the heart which had given its usual premonitory warnings. The events of his life

were neither many nor marked. His long connexion with the Woodbridge Bank—his marriage and widowhood—the publication of his poems, and the notice which their first issue drew upon him—and the pension of £100 a year not long since awarded to him—constitute the main incidents of his moderately lengthened and tranquil career. His popularity as a Poet must be largely ascribed to the emphasis laid by his early reviewers on verses put forth by one belonging to a sect erroneously rated as austere anti-poetical in practice. Now—no scandal against the Reviewers—the wonder of Bernard Barton as 'a Quaker Poet' lay solely in the fact of publication. In spite of ordinances framed so as to bridle Imagination within limits, where the 'brisk and airy' spirit cannot possibly keep life and soul in her—the cases of exception, not to say evasion, are countless; and we do not speak without knowledge when we assert that there are few sects in which amateur verse-making is more largely and successfully cultivated as a recreation than it is in the Society of Friends. There is a certain genius, however, it has been shrewdly observed, 'in timely appearance,'—and Bernard Barton's verses, brought under a strong light by the surprise of his admiring critics, had the fortune to be accepted as representing his religious body before public attention was fairly drawn to Mr. Wißen's elegant scholarship and pleasing versification—or before Mary and William Howitt appealed to the world 'for admission into the choir' by their more irregular but more individual poems and ballads. We are told by a correspondent that much fugitive verse by Bernard Barton still exists in MS.—the number of volumes published being considerable. Whatever be his place in the Pantheon—whether in its inner or in its outer court—Bernard Barton will long be remembered by his many friends as a writer of elegant tastes, and a man benevolent in theory and in practice. More consistent praise—considering the strict rule under which it suited his conscience to live and to write—could hardly perhaps be awarded to a 'Quaker Poet.'"

A SARDINIAN MINERAL BATH.—The patient arrives with his fortnight's provisions, and immediately occupies himself in cutting a quantity of boughs, shrubs, and long sticks, out of an adjoining wood, which serves "for parlor, for kitchen, and all." He reserves, however, a certain quantity of timber for building his bath shed, which he commences by placing four upright and four horizontal poles in that part of the sand of which the temperature is most agreeable to him. Having intertwined some shrubs, he then excavates the interior, making unto himself, as it were, a grave, some seven feet long by three wide. The vacuum of the sand is immediately filled by the mineral water, and as it is continually flowing, and of a regular temperature, the bath is always ready, fresh, and equal. It is not necessary to describe his dressing rooms, process of warming linen, exclusion of cold air, &c.; such things would be to him but wasteful and ridiculous excess. Such is positively the sole method of taking the waters.—*Tyndale's Sardinia.*

Publishers' Circular.

LITERARY INTELLIGENCE.

DEATH OF DANIEL APPLETON.—Yesterday afternoon at the sales-room of Messrs. BANGS, PLATT & Co. the sale of books was suspended while Mr. BANGS announced, in feeling and appropriate terms, the decease of one of the principal

booksellers of the country—DANIEL APPLETON. A motion was thereupon made that WILLIAM A. BLANCHARD, Esq., of the house of Lea & Blanchard of Philadelphia, take the chair, and WILLIAM H. DENNETT, Esq., of the house of Monroe & Co. of Boston, act as Secretary. A preamble and resolutions, expressive of the respect entertained for the character of the deceased and of condolence with the family, were introduced by W. J. HAMERSLEY, Esq., of Hartford, and a committee appointed to convey the same to the family.

The sales-room was filled with members of the trade from all parts of the Union, and the proceedings were characterized by great dignity, and were touchingly interesting.

Mr. Appleton had been apprised of his approaching dissolution for some months, and had accordingly closed up all his worldly affairs, and awaited the hour of his departure with perfect calmness and Christian composure.—*Tribune*, March 29.

INDIAN LANGUAGES.—A Bibliographical Catalogue of the Books, Translations of the Scriptures, and other publications in the Indian Tongues of the United States, has just been prepared by Henry R. Schoolcraft, Esq., of the Indian Bureau. It is intended to denote the progress which has been made in this department of inquiry. Mr. Schoolcraft says:—

"It is issued, in this form, to apprise translators who have or may enter this field of labor, of the works received, that they may avoid sending duplicates; at the same time that they are requested to aid in completing the plan by transmitting, under cover, in all cases, to the Commissioner of Indian Affairs, original or revised works of every kind, including grammars and vocabularies, which are not embraced in this incipient catalogue.

"The true history of the Indian tribes and their international relations must rest, as a basis, upon the light obtained from their languages. To group and classify them into families, or philosophical principles, will be to restore these ancient relations. Their traditions and historical affinities, so far as they reach, will generally attest the facts denoted by language. In our future policy, they should be removed or colonized in reference to this relationship, and foreign groups not commingled with the cognate tribes.

"The true object of investigating the language is thus perceived, and it is hoped that its practical as well as historical importance, will be appreciated in ready responses by persons receiving these sheets."—*Nat. Intelligencer.*

THE NEWSPAPER PRESERVATION BILL.—A bill has just passed the legislature at Albany requiring each County Clerk throughout the state to subscribe for and preserve the files of two newspapers, to be printed (we presume) within their respective counties.

The legislature have not probably done another thing as wise as this during the whole session. No historical monument that has ever been devised has half the value for future reference that belongs to a newspaper, and no record can be made of current events nearly as truthful, as minute, as systematic, or as accessible as the "happy pages which no critics criticize" of a periodical journal. But for them, in this country we should soon lose all evidence of events not strictly legislative, and fifty years hence our posterity would be as much at a loss to trace the interior history of this generation, as we are in attempting to recall the more delicate lineaments of social life in the ages of Elizabeth or the Edwards.

It is a record like this, improved and explained by the active and educated pens of three or four hundred experienced writers and observers, that the legislature proposes by the bill recently passed, to preserve for those who in the great procession of life are hereafter to fill our places. A more magnificent bequest cannot be made by our generation

to its successors, than such a history of the State of New York.

We are curious to see the provisions of the bill, to know what, if any, guide is given to the clerk in making a selection of papers; what direction, if any, is given him to discontinue or change them when they lose the character which originally procured them the preference, or when the opinions they advocate are different from those entertained by the officer having them in charge.

These and many other quite serious difficulties incident to the practical operation of such a law, will occur to any one upon a moment's reflection, and though a very little more reflection might suggest ample means of obviating them all, yet we confess to some solicitude upon the subject. We enjoy this satisfactory conviction, however, that no bill, having the main purpose in view, to which we have alluded, can be so inartificially or imperfectly drawn, as not to produce the most beneficial results.—*Evening Post.*

BOOKS PUBLISHED IN ENGLAND, FROM FEB. 13TH TO 27TH.

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